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Portrait of the late Sir James Mackintosh, Bart.

Engraved by J. G. Kneller, R.S.A.

WOLFF LAUREN

Architectural Engraver, 10, South Street, New York.

David Roberts, h. 3



ENTRANCE TO THE HOLY SEPULCHRE

Published by David Roberts, h. 3, 10, South Street, New York.

TO THE
QUEEN'S MOST EXCELLENT MAJESTY.

MADAM,

The cultivation of the Fine Arts has been regarded by all civilised nations as an ornament of the Diadem, but by England in the higher light of an essential instrument of her intellectual supremacy.

Your Majesty's ancestors, distinguished as they were by the triumph of fleets and armies, never lost sight of the milder, but not less permanent lustre reflected on the throne and the people by the triumphs of the national mind.

Yet, while your Majesty's known taste and royal munificence have already given new animation to the arts, the present work solicits your approval by higher claims than mere elegance of design or skill of execution. Illustrative of scenes once hallowed by the steps of the prophet and the apostle, possessing in all ages the highest interest for the scholar and the philosopher, and now opening the most sacred contemplations and most glowing prospects to the philanthropist and the Christian, these volumes are dedicated to your Majesty, as the DEFENDER OF THE FAITH of a great Christian empire, by,

MADAM,

Your Majesty's most faithful Subjects

and dutiful Servants,

THE PUBLISHERS.



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NOTICE OF MR. ROBERTS'S JOURNEY IN THE EAST.

To visit the Holy Land and make drawings of the scenes of sacred history and the antiquities of Egypt, had been, long before this journey was undertaken by Mr. Roberts, the brightest of his anticipations as an artist. He had already acquired so high a reputation for his skill and judgment in the treatment of architectural subjects, that the service of his pencil was sought, to make us acquainted with the structures of the Moors in Spain, and to make drawings from, and adapt for the use of the engraver, many of the sketches furnished by travellers in Palestine, of the buildings and objects of interest published in the "Illustrations of the Bible:" these studies, and his journey to Spain and Morocco for his Spanish scenery, excited in him an irrepressible desire to visit the East. The drawings of the French Commission in Egypt had been declared very incorrect, and De Laborde's Petra was charged also with inaccuracy. To go and draw for himself scenes and objects of such intense interest could alone satisfy him; the result has been his richly-stored portfolios, from which the subjects for this work have been selected.

Having made himself thoroughly acquainted with all matters requisite for the journey, and such works as were published on the countries and objects he was about to visit, and having prepared himself with letters and introductions, especially from the Foreign Office to Colonel Campbell, our Consul-General in Egypt and Syria, he left London August 31st, 1838, and reached Alexandria on the 24th of September following. Every facility was kindly and readily given by Colonel Campbell for the accomplishment of our Artist's objects. The Nile was at its height, and therefore visited at the most advantageous time. He ascended to Cairo, with introductions from Colonel Campbell, and there, by the aid of those to whom he had been recommended, Mr. Roberts was furnished with a guard to accompany him everywhere, and protect him from interruption or insult whilst sketching: he even obtained permission to enter every mosque he desired to visit, a privilege never before given to a Christian, but to which one condition was attached—that in the instruments he used in making his studies, for he was allowed to paint there, he was not to desecrate the mosque by the introduction and use of brushes made of *hog's bristles*.

From Cairo Mr. Roberts, with an Arab servant, ascended the Nile in a boat commanded by a captain with a crew of eight men, provisioned for three months. He was entirely master of the party, and carried the British flag at the mast-head. He thus ascended to the second cataract, Wady Halfa, and before he returned to Cairo, he had made drawings of almost every edifice from the extremity of Nubia to the Mediterranean.

While at Cairo, he made the acquaintance of M. Linant, who had been De Laborde's companion in his visit to Petra; he kindly showed Mr. Roberts the original sketches which had been made in that excursion, and thus added stimulants, which were unnecessary, to his undertaking the interesting journey to Wady Moosa, or Petra. He immediately made preparations for crossing the Desert by the route of the Israelites to Mount Sinai—by Akaba, and through the great valley of El Ghor to Petra, and thence to Hebron, instead of entering Palestine by El Arish and Gaza, as he had intended.

On the 8th of February, 1839, having been joined by Mr. Pell and Mr. Kinnear, (the latter of whom has since published an account of this journey,) they assumed the Arab dress, and, with their servants well armed, left Cairo: taking with them twenty-one camels, and escorted by nearly as many Bedouin Arabs, of the tribe of the Beni Saids.

On the 27th they reached the Fortress of Akaba, on the Red Sea; here they parted with the Arab tribe hitherto their friends and guides, and put themselves under the escort of the tribe of Alloeens, who were to conduct them to Petra and thence to Hebron. On the 6th of March they reached Mount Hor, upon which rests the tomb of Aaron: at its base, deeply seated in its ravines and bounded by its precipitous sides and lofty peaks, lies the excavated city of Petra, the Idumea of the Greeks, the Edom of the prophet Jeremiah—the city of impregnable position, which gloried in its strength, but which strikes the traveller, who is fortunate enough to visit it, as an awful realisation of the prophetic denunciations:—"Thy terribleness hath deceived thee, and the pride of thine heart, O thou that dwellest in the clefts of the rock, that holdest the height of the hill: though thou shouldst make thy nest as high as the eagle, I will bring thee down from thence, saith the Lord."¹

Mr. Roberts and his companions were the first who had been permitted to pitch their tents within Petra; it was the result of a long and violent altercation between the Arab tribe inhabiting Wady Moosa and the Alloeens, with whom an old grudge remained unsettled. At length a sufficient amount was agreed upon as a peace-offering for a truce, and the occupation of an encampment within the city for five days without molestation; during this time our Artist, fortunately, worked incessantly on his studies, for on the fifth night the little party was assailed and some of their arms were carried off; but it was suspected by our travellers, that the attack of the Arabs of Wady Moosa was connived at by their guides, who were impatient to return; the next morning they struck their tents, and bade farewell to Petra, the wonder of the Desert.

On the 16th, the party having reached Hebron, and learnt that the plague had barred access to Jerusalem, proceeded to the coast, visiting Gaza, Askelon, and Jaffa; but being informed here that no recent case had occurred in the Holy City, and that the quarantine would shortly be removed, they set out for Jerusalem, and arrived there on the 29th of March, the day before Palm Sunday, a day held by the Christians in the East in great veneration. While at Jerusalem, Mr. Roberts received much

¹ Jeremiah, xlix. 16.

kindness and assistance from the then governor, Achmet Aga, whom he accompanied with above four thousand Christian pilgrims to Jericho and the river Jordan. He afterwards visited the Dead Sea, the Lake of Tiberias, the sea-coast and mountain-range of Lebanon, and the ruins of Baalbec; such exertions, and the severe privations which he suffered on the journey, produced intermittent fever, which compelled him to abandon his projected excursions to Damascus and Palmyra. How entirely he had been devoted to the great objects he had proposed to himself before he left England, this work will abundantly prove. The extraordinary merit and interest of his drawings, when seen after his return, created a sensation not easily forgotten; the fidelity of his accurate pencil, his skilful and rigid adherence to the truth of costume, his attention to just and characteristic effect, were acknowledged by all travellers and artists competent to judge. The demand for this work sprang out of the interest thus excited. Commissions from royalty and the chief patrons of art crowded upon him for pictures from the subjects he had studied in the East, and his contemporaries in art acknowledged his merits by the honour of electing him into the Royal Academy.

ISRAEL.

THE history of the Jews is the most characteristic, the most important, and the most sublime, in the world. For, to this people alone were given the primitive knowledge of the Almighty; the trust of preserving it unstained while the earth was bowed down in idolatry; and finally, the magnificent privilege of dispensing it, in the appointed time, through all the families of mankind.

For the declared purpose, at once of enabling the nation to fulfil this high office, and of distinguishing the divine commission, the whole existence of the people affords the most total contrast to that of all other nations. It differs from them all in its origin, its religion, its civil construction, and its historical career.

The origin of the chief nations of pagan antiquity is proverbially lost in fable, acts of impossible heroism, transformations of imaginary deities, and dynasties of imaginary kings. At the point to which history ascends, they were simply gatherings of rude wanderers, formed into tribes by force or famine, and seizing upon territory by emigration or the hand of the stronger.

But, the Jews, like the first dwellers in the earth, were the descendants of one pair; their descent registered by the clearest and most authentic of all records; their ancestors leaving their original place of birth, neither urged by necessity nor tempted by the desire of possession; those ancestors wholly alien in their habits to war, and in their persons wholly excluded from earthly sovereignty; living and dying in the acknowledgment that they were "strangers and pilgrims upon the earth," though looking forward to mysterious promises mightier than the world could fulfil; and the people, when at last they came into possession, openly acknowledging that the triumph was gained not by their own prowess, but by the hand of Heaven.

In the pagan world, religion was a tissue of traditions, without authority and without effect; important to the priest as a matter of maintenance, and interesting to the people as a source of festivity or display; but secretly despised by the philosopher, practically disregarded by the government, and performing altogether an obscure and secondary part among the general impulses of society.

But, in the Jewish system, Religion was the grand object of the national existence, the prime mover of the whole machine of state; its ministers holding the highest rank, its

observances forming the habitual occupation of the people; its influence shaping their minds, their manners, and their fortunes; the national prosperity declared to depend on the public reverence for its principles, the national ruin involved in its desertion. Its conception was lofty, pure, and spiritual in the highest degree, while its ceremonial exceeded in strictness and splendour all that mankind has ever seen of worship—a whole tribe was devoted to the attendance of the temple—the whole people stood among nations as a general priesthood; religion, the unrivalled, perpetual, and inspired impulse of the dominion of Israel.

The contrast is not less distinct in the polity of paganism. The codes of the most civilised nations were the result of time, accident, and the common necessities of public and personal life. Beginning in a few maxims, they grew with the exigencies of growing society, until they accumulated into substance, and were shaped into form. But the defects of their birth adhered to them still; and their purest legislation exhibits barbarian cruelties, violent transgressions of right, and a general rude inadequacy to meet the claims of man in his intercourse with man.

The political history of the pagan world is an exclusive display of human agency. Man is always in front. States rise by his virtues, and perish by his crimes; human energy, genius, and passion, are the universal instruments of national change. The hand of Heaven is seen only when it comes to write the sentence of empire, and then seen only in clouds.

To the eye of the pagan, the vicissitudes of nations formed scarcely more than a vast game of chance. Beyond a few principles all was conjecture. The clearest foresight was circumscribed by the events of the day. No intelligence, however vigorous, could securely penetrate into the future fates of empires.

In all those essential features, the distinction of the Jewish people was entire, and was divine.

Their law was no tardy, obscure, and jarring compilation; it was a System; at once authoritative, adequate, and complete; transmitted with a grandeur of circumstance which pronounced it the work of Heaven; and fixed in the national mind by every motive which can bind men or nations; by the promise of prosperity and the dread of suffering; by the awe of the senses, the homage of the heart, and the conviction of the understanding.

In the career of the nation, Divine Providence is the guide, the sustainer, and the sovereign. The popular fortunes are openly moulded by its will. Man looks on, while the mightiest events make their progress before him, scarcely more governed by his influence than the tides or the thunderstorm. Heaven holds the scale, man is but the dust of the balance. Battles are lost and won, conquests are achieved, and national punishments of the deepest kind, amounting to revolutions which extinguish the hope of Israel, are the work of Providence, openly proclaiming its resolves, in total contradiction to human expectancy, and as openly fulfilling them in total independence of human power.

Two great agents wholly unknown, but by name, to pagan antiquity, Miracle and Prophecy, are the especial instruments of the Divine government among this extraordinary people. From the beginning of their existence, in the person of Abraham, the faculties

of nature and man are placed under palpable control. The patriarch and the people are protected, tried, and delivered, by miraculous interposition. From the earliest period, their future existence is displayed with the clearness of history; and yet, with that sublime consistency, which in its broadest displays of power and wisdom wastes nothing, each successive illumination is distinctly adapted to the necessities of the time. To Abraham, the founder of the race, the prediction gives an outline of the fortunes of his descendants, until their liberation from Egypt. To Jacob, with whom another era of the national existence began, as the father of the twelve tribes, the prediction is renewed, but further extending over their possession of the promised land. To Moses, with whom a third era began, in the redemption from Egypt, the prediction extends further still, comprehending the whole period of conquest, possession, and decay; and reaching even beyond the final fall of the nation, into that vast and obscure region of time, when Judah was to be absorbed and hidden in the oppressions and conflicts of Gentilism; like the site of Paradise, covered by the swamp, and trampled by the barbarian, yet still retaining a melancholy reverence in the memory of mankind.

The history of the Jews commences with Abraham, the son of Terah, in the tenth generation from Noah, at a period when the earth was sunk in idolatry; when even the patriarchal family had bowed down to the work of men's hands, and perhaps he alone retained the unpolluted worship of his fathers. It pleased the Almighty to interpose, in this last extremity of man, and once again to reveal His worship to the world.

Nearly two thousand years before the birth of our Lord and Saviour, the word of God came to Abraham in "Ur of the Chaldees," commanding him to leave his country, and go forth; with the promise that he should be the founder of a nation.

All the ways of Providence exhibit consistency. They are a series of profound analogies. The training of Israel closely resembles the training of the individual mind. In both, faith precedes sight; and the nation and the man are alike taught full reliance and solemn submission, before either is led into consummate reward. Faith was the discipline of the patriarchs and the people for the long period of four hundred and thirty years. The life of Abraham was a powerful and unwearied exercise of faith. But to estimate his trial, we must remember his time. The member of a civilised community, he was suddenly commanded to abandon the fertile soil of Chaldea, in which his fathers had dwelt for ages, and go forth "he knew not where," to what wild region of the earth; and this pilgrimage was to be made at a period when all beyond Chaldea, with perhaps the single exception of Egypt, was either a wilderness, or traversed by bands of warlike savages. Nor had he the common stimulants of barbarian enterprise. He was not the chieftain of a horde; he had neither ambition nor rapine before him; he was a keeper of sheep.

He reached Haran, on the borders of the desert; and there the divine guidance suffered him to remain until he was verging on old age. Suddenly, at a period when man naturally looks for rest, at the age of seventy-five, he was commanded again to

uproot himself, to throw away the fruits of his labour during so many years, and begin a journey which might be interminable. But the injunction had grown stricter still. He was now not merely to leave his home, but to separate himself from his kindred: and thus at once doing violence to his natural affections, and divesting himself of the protection of all allied to him by blood, again begin his journey, and advance into Palestine, a country possessed by turbulent clans, and apparently, at that period, convulsed by recent invasion. Yet he obeyed, still unknowing in what portion of the world his journey was to terminate; nor was it until he had actually arrived within the borders of Palestine, that he received a knowledge of the promised land.

Even there he found himself tried alike by the sterility of the soil and the violence of the people. He was successively, a fugitive in Egypt from famine, and a captive in the hands of one of the chiefs of Palestine. Released from both only by miracle, he continued still to "dwell in tents," a stranger in the land. The birth of the promised son was retarded, until he was a hundred years old. Even this blessing but increased his trial. He was commanded to sacrifice Isaac; and thus, by a single act, to extinguish at once the life miraculously given, the stay of his old age, the sole pledge of magnificent possession and countless posterity, and above all, the prophetic ancestor of that mightiest offspring, the Son alike of man and heaven, on whose brow was to be laid the perpetual diadem, and whose reign was to be the rejoicing of all generations.

But, in this trial, of which the force is now beyond all calculation, (for in what human existence have interests and objects so vast ever been since combined?) the patriarch was not simply submissive, he was confiding. In defiance of the strongest obstacles, he believed that the promise would be eventually fulfilled; gave his entire conviction to the divine words, and in solemn reverence and unhesitating belief, made his journey to the place of sacrifice, "accounting that God was able to raise him up, even from the dead."¹ It was not until he was on the point of consummating his obedience, that his trial was complete; and he received his reward in the most illustrious acknowledgment of faith ever given to man.

"By myself have I sworn, saith the Lord, because thou hast done this thing, and hast not withheld thy son, thine only son: that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of heaven, and as the sand which is upon the sea-shore; and thy seed shall possess the gate of his enemies; and in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice."²

On the same scene, nineteen hundred years after, and on the eve of the fall of Israel, a more stupendous sacrifice was to be offered; the Supreme Father was to give up his Firstborn to death. The same great truth, that He could not be held by the bonds of the grave, was to be the essential faith of that most solemn of all sufferings: and the trial was to be followed by that promise of universal sovereignty and imperishable happiness, which constitutes the hope, as it will consummate the grandeur, of Christianity.

The discipline continued for centuries. Abraham finished his course, still a pilgrim in the land, where the divine promise had foreordained the temple and the throne. Isaac,

¹ Hebrews, xi. 19.

² Genesis, xxii. 16-18.

the especial son of promise, died like him, a pilgrim, yet confiding in the future kingdom. Jacob began his career a fugitive and ended it an exile, yet with his last breath uttering a memorable prediction of the ample fulfilment of the divine words. The discipline extended to the nation. The Israelites were not only forced to abandon Palestine, but they were thrown into the power of a great and despotic kingdom, which gradually changed protection into tyranny; and, by actual bondage, threatened to raise a perpetual barrier against their return.

Yet faith survived. Neither the famine which drove them into Egypt, nor the violence which retained them there, could overcome their conviction. Joseph, the first minister, the monarch in all but name, refused to die an Egyptian, and enjoined that his remains should be borne away with his people on the day of their future march to Palestine.

Even when they were fettered, generation after generation, to the soil, and a deepening slavery of two hundred years, must have seemed to set the seal to their exclusion, the principle sacredly survived. The parents of Moses preserved the infant, in the strength of a supernatural hope. Moses himself, when his fame and his genius had grown to maturity, "mighty in words and deeds," the statesman and the soldier, with all the temptations of royal rank and opulence before him, refused to abandon his hope in the promise; "refused to be called the son of Pharaoh's daughter, choosing rather to suffer affliction with the people of God."¹

But, his individual trial was to grow still more severe. In an attempt to arouse the spirit of his countrymen he failed, and made the bitter discovery, that they had lost all the feelings essential to freedom. He was pursued by the vengeance of the king, fled into the desert, and there, relinquishing for ever the hopes and habits of a life of distinction and command, took the staff of the shepherd.

Yet, from this period, the supremacy of Providence only ascends with broader splendour. Means, the most utterly below human calculation, produce effects the most utterly above it; all is inadequacy on the part of man. To raise a nation of slaves into a nation of freemen, proverbially a task requiring the most extraordinary union of ability and ambition, is the task laid upon a man eighty years old, and still more disqualified by circumstances than by age; a fugitive in the desert, sunk into the monotonous life of a keeper of sheep, totally cut off from the country of his birth, and calmed into "the meekest man on earth." Even when the divine call comes to him, he exhibits reluctance, pleads personal inability, and finally yields only to miracle.

But the conditions of this great achievement place it still more beyond the range of human faculties. In the face of the most civilised and powerful kingdom of their time, the deliverance of the Israelites was to be effected, without the sword. The slave-born was to be rescued from the slave-master by an act of public will; and not merely to obtain his freedom, but a portion of that master's wealth, as a compensation for his slavery. The deliverance was not to be an escape, but a triumph. The people were to march out in the open day; with the king, the nobles, and the troops of Egypt looking on, yet not daring to lift a weapon against the most helpless of all multitudes, a moving nation,

¹ Hebrews, xi. 24, 25.

encumbered with infancy and age, with flocks and herds, and with the provisions for their journey to Palestine. But this incalculable event only coincides with the general purpose of the interposition; that of impressing man with a sense of providential power. The people were wholly passive. The Ten Plagues, a series of miracles, fought the battle; in all displaying the might of God alone; completed by the signal and final overthrow of the crowned oppressor, and his troops, the instruments of his tyranny; at once displaying to the chosen people the divine wrath against incorrigible crime, and securing their march unmolested across the wilderness.

But another and an illustrious development of the divine power was now to begin. The lesson of the Israelite in the wilderness was to commence, by the proof "that man does not live by bread alone, but by every word that proceedeth out of the mouth of God." He was to be taught, by those appetites which appeal most immediately to his feelings, that God is alike the sovereign of nature and society; that the hourly provision of his creatures is wholly the work of his will; and that instead of the corn, and wine, and general subsistence of man, his will might have substituted a totally different constitution of things, and provided for every want of the human frame, independently of the invention or the industry of the human species.

The Israelites marched into the wilderness, prepared to reach Palestine by a direct and short route. An act of disobedience was visited by the divine declaration, lengthening their journey to forty years. But miracle then only began a grander development. In the midst of a region of rock and sand, where a flying troop of Arabs can now scarcely find water and herbage for their rapid march, the twelve tribes, with their cattle, were subsisted for forty years. Nothing can be conceived more decisive than the change, or more demonstrative of supernatural will. The food of Egypt, earned with stripes and toil, was replaced by food rained upon them from heaven; and rained in that exact proportion, which no human arrangement has ever been able to accomplish among large bodies of mankind—that no man should have a superfluity, and that no man should want. The descent of a double portion on the day before the sabbath, still more strongly tended to fix the mind on the source whence it came. But the miracle was not limited to food. It is expressly declared, that during their sojourn in the desert, even their clothing was supernaturally provided for.¹ The mere magnitude of the supply was overwhelming, it was the provision of food and clothing for millions.

The desert, without being changed in its nature, underwent the same stupendous power. Streams not merely burst from the rock, but in such copiousness as to supply the wants of a nation. The brackish pools were not merely changed into refreshing waters, but into

¹ "I have led you forty years in the wilderness; your clothes are not waxen old upon you, and thy shoe is not waxen old upon thy foot. (Deuteronomy, xxix. 5.) . . . That ye might know that I am the Lord your God." (Ver. 6.)

It has been suggested that the Israelites might have procured their raiment from the bordering nations. But how was this possible? They had nothing to give in return: the ground produced nothing to them; their flocks and herds, the property of a slave population, must have been few in Egypt, and could not have much increased in the scanty pasturage of the desert. On every side too the bordering clans seem to have shrunk from them with alarm, or met them with open hostility. Nor was this miracle more astonishing than the manna.

reservoirs vast enough to slake the thirst of the moving multitude. The natural perils of the march were counteracted by a still more expressive miracle; in the tract infested by serpents, the sufferers under their poison were instantly healed by looking on a brazen serpent raised by their leader, an emblem of the future triumph of the Messiah over the original adversary of mankind. To consummate all those wonders; the Divine Presence, in a pillar of cloud by day and of flame by night, shone on high in front of the tribes, marking where the camp was to be pitched, and advancing when it was again to be put in motion; a visible and unanswerable proof to the most doubting among the people, that the host were under the hourly guidance of Heaven.

But a still more striking connexion was to be established; God was to declare himself their actual king. One of the most astonishing features of Scripture is the divine condescension. The natural idea of Deity is that of lofty, abstract, unapproachable grandeur. But Scripture acknowledging all, and more than all the grandeur, continually mingles with it a human interest, an intimate intercourse with human feelings, and even an association with human beings, closely resembling that of man with man. The Eternal condescends to meet Abraham as "friend with friend," He converses with Moses "face to face," He is the peculiar "God of Abraham, Isaac, and Jacob;" all prefiguring that still more intense condescension and measureless mercy, by which the Messiah finally took upon Him our nature, and even submitted to the death of a slave.

He now condescended to offer Himself to the election of the people as their sovereign, in almost the language of a human candidate for a throne.¹

In the third month after the departure from Egypt, and on the day of their entrance into the wilderness of Sinai, Moses was summoned to hear the divine command.

"And the Lord called unto him out of the mountain, saying, Thus shalt thou say to the house of Jacob, and tell the children of Israel;

"Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you unto myself.

"Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine:

"And ye shall be unto me a kingdom of priests, and an holy nation. These are the words which thou shalt speak unto the children of Israel."²

Moses returned to the host and proposed the terms of the covenant of royalty. It was publicly accepted. "And all the people answered together, and said, All that the Lord hath spoken we will do."³

On this national acceptance, Jehovah put the first act of temporal sovereignty in practice, and proclaimed his will as the national legislator.

The tribes were led by the fiery pillar to the front of the mountain range of Sinai, a noble elevation, in itself an object of natural astonishment to a multitude whose lives had been spent in the level country of Egypt; and rendered more awful by the command which made a nearer approach to it death. On the third morning they were aroused by thunders and lightnings, and the sound of the angelic trumpet, "so that all the people that was in

¹ Jahn, Hebrew Commonwealth, c. ii. § 9.

² Exodus, xix. 3-6.

³ Ibid. v. 8.

the camp trembled." They then marched forth, to take their stations round the mount, and await the descent of God.

"And Mount Sinai was altogether on a smoke, because the Lord descended upon it in fire: and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly.

"And when the voice of the trumpet sounded long, and waxed louder and louder, Moses spake, and God answered him by a voice. And the Lord came down upon Mount Sinai."¹

The Law was now given in three portions; the first the Ten Commandments, openly proclaimed by the Divine voice, as the great principles of universal order; those principles, which our Lord and Saviour has declared permanently binding on all ages, and incapable of being changed in even an iota.² The two remaining portions, the law of worship, and the law of society, applicable chiefly to the Jew alone, were transmitted through Moses.

This was the most majestic demonstration that was ever given to Israel, or perhaps will ever be given to man; until that close of Christianity which it so singularly resembles—the Second coming, when "the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God."³

And "the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ."⁴

In both, the leading features are the same, the grandeur, the wrath, the irresistible power, the flame, the trumpet, the voice of the angelic world, and the descending Deity. But all the past is eclipsed by the new glory of the second coming, the splendour of the Resurrection.

It has been objected to the Mosaic Law, that it omits the doctrine of immortality; but the objection arises from confounding the nature of a religion and a law. The Israelites had the religion before. The patriarchs bowed down to Jehovah, worshipped Him with sacrifice, and looked forward to the advent of the Messiah. Their religion had the doctrine of immortality; "they all died in faith," the hope of a resurrection.

The object of law is the order of society. But society ends at the edge of the grave; and the rewards and punishments of the future world are no more within the contemplation of its tribunals, than they are within its power.

Yet the distinctions of the Mosaic code still raised it incomparably above all the efforts of human wisdom. It met, with an amplitude till then unknown, the threefold objects, of religious ceremonial, the privileges of the sovereign, and the rights of the people; it exhibited the contrast of a law incapable of addition, diminution, or change, to the helpless perplexity, narrow principles, and perpetual changes of human legislation; it brought forward the thunders of Omnipotence to assert its authenticity; and, finally, it stamped all its provisions with a pledge beyond the highest reach of human power.

Unlike human law, which knows only crime and penalty; the Mosaic Law extended itself to righteousness and reward; it prepared expiation for offence to man and heaven;

¹ Exod. xix. 18–20.

² Matt. v. 18.

³ 1 Thess. iv. 16.

⁴ 2 Thess. i. 7, 8.

and it proposed the most direct, intelligible, and impressive order of human recompense for virtue. While the doctrine of immortality raised the individual heart to its Maker; temporal happiness, in all its most touching, noble, and permanent forms, filled the national eye with beauty. To the allegiance of the Israelite were promised immediate blessings; in salubrity of climate; in the richness of his corn, olive, and vine; in personal health, strength, and freedom; in the increase of the herd and the sheepfold; in length of life; in the succession and obedience of children; in the security of the land from conquest; in resistless triumph over all foreign hostility; in the endless duration of the national throne; in the boundless advance of his country in wealth, wisdom, and influence among nations; and, to crown all, in seeing that country the sacred central light of the earth, Palestine, the chosen kingdom, and Jerusalem, the glorious city, of the King of kings.

That a people so gifted, so honoured, and so blessed, should have cast all away, and fallen as Israel has fallen; might make us in shame and sorrow wring our hands, and, with heads humbled in the dust, wonder at the unutterable weakness of man.

At length, after the travel of forty years, the tribes approached the confines of the desert, and Moses was commanded to announce to them that he must give up the leadership to Joshua. The whole Law was then repeated, with solemn denunciations against the national crimes. Those were all prophecies; and they still remain before the world's eye, the fiery characters of the impeachment drawn up against the most beloved and unhappy of nations. In language astonishing for its vividness, awful for its Divine indignation, and appalling for its historic reality, we see their successive sufferings; first in the pestilences and famines of the land,¹ then in the Captivity,² then in the Roman invasion and the horrors of the Siege,³ and finally in the great dispersion:⁴—the whole prediction, like some vast picture in the skies, giving us at a glance the portraiture of those powerful changes and deep calamities, which for three thousand years have gone on beneath, realizing on the surface of the world.

But it is equally the subject of prophecy, that this fall shall not be for ever; that Judah shall be restored, and restored not by the slow and encumbered processes of human renovation, but by means whose simplicity implies Divine suddenness, completeness, and power: not by a change of masters, nor of location; not by conquest, nor civil convulsion; but by a change of mind.

“And it shall come to pass, when all these things are come upon thee, the blessing and the curse, which I have set before thee, and thou shalt call them to mind among all the nations, whither the Lord thy God hath driven thee,

“And shalt return unto the Lord thy God

“That then the Lord thy God will turn thy captivity, and have compassion upon thee, and will return and gather thee from all the nations, whither the Lord thy God hath scattered thee

“And the Lord thy God will bring thee into the land which thy fathers possessed, and thou shalt possess it; and he will do thee good, and multiply thee above thy fathers

¹ Deut. xxviii. 22.

² Ibid. 36.

³ Ibid. 49.

⁴ Ibid. 64.

“And the Lord thy God will make thee plenteous in every work of thine hand, in the fruit of thy body, and in the fruit of thy cattle, and in the fruit of thy land, for good: for the Lord will again rejoice over thee for good, as he rejoiced over thy fathers.”¹

Those declarations evidently imply both dispersion and restoration on a larger scale, than any which had been experienced before the Roman overthrow of Judah. The fall of the kingdom of Israel under Babylon was an extinction, not a dispersion. The Babylonish captivity of Judah was not a dispersion, but an exile. The restoration under Ezra and Nehemiah, instead of displaying the redundant prosperity of a renewed kingdom, and still more the rekindled glory, and boundless blessing, of this great prophecy, was the return of a feeble remnant, 50,000 liberated prisoners, to a desolate country, constantly under the yoke of the heathen, trampled by every power which drew the sword for Eastern supremacy, and finally crushed under Roman massacre.

The fulfilment is yet to come. It is still in clouds, but those clouds will clear away; the sun is behind; and a burst of consummate splendour, which only awaits the appointed time, will yet irradiate the triumph of Judah and her Redeemer.

“The Lord thy God will circumcise thine heart, and the heart of thy seed, to love the Lord thy God with all thine heart, and with all thy soul, that thou mayest live”²

“The word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it.”³

The Commission given to Moses was fulfilled by his advance to the Promised land. He was now one hundred and twenty years old, and, though “his eye was not dim, nor his natural force abated,” it was revealed to him that he must die. He resigned himself to the Divine command; closing his career with an inspired hymn, which he left to be sung by the nation through all ages; as a brief, yet most magnificent, summary of the protection, the love, and the miracles of JEHOVAH, the hazards of the national crimes, and the ultimate and exhaustless mercy, which would watch over them even in the darkest hours of the Divine justice.⁴

The march was now resumed. God was the king of the tribes; the impression of his actual sovereignty was essential; and it was sustained in every form capable of acting on the senses or the mind. The tabernacle was less a temple, than the pavilion of a monarch living in the midst of his people, the tent of a great chieftain leading his army;⁵ all the sacrifices were in the open air. From within the curtains of that tent, Moses constantly received his orders for the march, and his counsel in the difficulties of the government. In the inner chamber sat the Divine Presence, in glory, above the cherubim. In the outer were placed the furnitures of Oriental royalty; a kingly table covered with gold, and

¹ Deut. xxx. 1—9.

² Ibid. 6.

³ Ibid. 14.

⁴ Deut. xxxii.

⁵ Jahn, Hebrew Commonwealth.

constantly prepared for a banquet; with a daily renewal of food, golden bowls of wine, incense, and lamps burning. The whole tribe of the Levites were the appointed royal guards, officers, and attendants. Above the tabernacle shone perpetually the Divine flame, the sign of the sovereign residence, the kingly standard, at whose moving alone the camp was struck, and at whose standing still, all again stood still.¹

Probably man has never since seen a human display so striking as the march through the wilderness. Xerxes may have been followed by a more numerous multitude, but it was a multitude of the Scythian, the Thracian, and the Asiatic; a half-savage and tumultuous gathering of wild men, in which the disciplined pomp of Persia was obscured and hurried along. The myriads of an Attila or a Zengis were barbarians, sweeping the land like an universal flame; or like the locusts, seen, only in the act of devastation, or on the wing. But the march of Israel, in its vastness, its strength, and its order, was sublime. The simultaneous movement of millions of human beings,² marshalled by their tribes, advancing under the standards of their princes, to the sound of trumpets and hymns; and the whole mighty mass expanding across the unobstructed plains, seen under the bright horizon, and heard in the unruffled air, of the wilderness; with the tabernacle and the Glory in the centre, giving a superhuman character to the whole; possesses an exclusive and unrivalled grandeur. With such a scene suddenly disclosed to his eyes, how well can we comprehend the amazement and delight which wring from Balaam his unwilling homage! His first impression is of their incalculable number.

“From the top of the rocks I see him, and from the hills I behold him.”

¹ The march of the Israelites forms a striking contrast to the confusion and irregularity of the Asiatic armies in all ages. The poetic armies of the *Iliad*, some hundreds of years after, exhibit the primitive confusion; for though the Greeks march steadily to the encounter, their chief order is in their distribution under their princes; but the Trojans are only a gallant mob. Even in more systematic days, the march of the Babylonian and Persian armies was rather a diffusion of hordes over the face of the country, than the solid movement of a disciplined force. The first march, in the modern sense of the word, was perhaps that of the “Ten Thousand,” and its success may have been largely owing to the astonishment with which its regularity struck the Persian cavalry and the Carduchian mountaineers.

But we are to recollect that the march of Moses was not even that of an Asiatic army; not of soldiers, but of every diversity of population; and not of a multitude, forced to some semblance of order by the pressure of an enemy; but of an immense emigration of peasantry, with no enemy to compel their vigilance, and with the desert open round them.

The march was by sound of trumpet. Each tribe moved under its own prince and its own banner. The whole were in four grand divisions, marked by the four quarters of the heavens, with the tabernacle in the centre. On the first sounding, the eastern grand division moved, consisting of the tribes of Judah, Issachar, and Zebulun. The tabernacle was then taken down and borne along. The southern grand division, formed of Reuben, Simeon, and Gad, next moved, followed by the bearers of the vessels of the sanctuary. Then the western grand division, of Ephraim, Manasseh, and Benjamin, struck their tents and marched. Lastly came the northern grand division, of Dan, Asher, and Naphtali; the whole forming one immense column; which, on halting, again took its original stations round the tabernacle.

² The number of the Israelites, at the close of their Egyptian bondage, has been a matter of some dispute. It has been, for instance, denied that the increase from seventy persons to 603,550 males above twenty years of age (besides 22,000 males from a month old among the Levites), in the space of 430 years, was probable. But Jahn (*Hebrew Commonwealth*), in a learned note, shows that the natural increase might have been much more, namely, 977,280 males above twenty years. The actual number of the people has been reckoned at two million four hundred thousand souls.

“Who can count the dust of Jacob, and the number of the fourth part of Israel?”

He changes his place of sacrifice, again tries his incantation, and is struck with a still deeper sense of that irresistible power which must defy alike sorcery and arms.

“The Lord his God is with him, and the shout of a king is among them. . . . Surely there is no enchantment against Jacob, neither is there any divination against Israel Behold, the people shall rise up as a great lion, and lift himself up as a young lion: he shall not lie down till he eat of the prey, and drink of the blood of the slain.”

At evening he makes a third attempt to blaspheme; but the host are now encamped, and the beauty of the sight fills his lips with a strain of pastoral and lovely imagery.

“How goodly are thy tents, O Jacob, and thy tabernacles, O Israel!

“As the valleys are they spread forth as gardens by the river’s side, as the trees of lign-aloes which the Lord hath planted, and as cedar-trees beside the waters.”

But the evil spirit within the soothsayer is at length totally vanquished; he abandons the work of magic, sees in futurity an intellectual Star, which eclipses all the rising splendours of the skies, and bursts out into uncontrollable and triumphant prediction.

“He hath said, which heard the words of God, and knew the knowledge of the Most High, which saw the vision of the Almighty, falling into a trance, but having his eyes open.

“I shall see him, but not now: I shall behold him, but not nigh; there shall come a Star out of Jacob, and a Sceptre shall rise out of Israel, and shall smite the corners of Moab, and destroy all the children of Sheth.

“And Edom shall be a possession, Seir also shall be a possession for his enemies; and Israel shall do valiantly.

“Out of Jacob shall come he that shall have dominion.”¹

The entrance into Canaan bore the same character of Divine royalty. On reaching the banks of the Jordan, the people found an obstacle which they possessed no human means of surmounting, a river in a state of inundation, spreading beyond its usual channel, a deep and rapid torrent. The order of march was now changed, and the tabernacle remained no longer in the centre of the tribes; God was their chieftain, and He led the way. The tabernacle was borne to the front, the host followed. As the foot of the priest touched the river, it shrank before him, and, by a new miracle, as in the passage of the Red Sea, the whole host marched over dry-shod and established their camp on the enemy’s shore. Their first conquest was alike by miracle. As God had shown himself the guide, He showed himself the conqueror.² Jericho, the first city on their march, was made his exclusive conquest: it was forbidden to be assailed by arms; the ark was carried round it, the priests blew their trumpets, and the battlements fell; the trophy alone of the irresistible Lord who led the armies of Israel.

1451 B.C. From this period the history assumes more distinctly the form of civil government, and, until the building of the Temple, then distant 447 years, exhibits alternately the Divine

¹ Numbers, xxiv.

² Joshua, vi.

agency, and the general influence of human weakness and wisdom. But the first legislative act of Joshua was altogether supernatural. It was the division of Palestine among the people.

This event has had no example in human annals. In the ages of heathen conquest, and still later, in the feudal era, there have been arbitrary allotments of territory, on condition of service; but none bear a comparison with the great Jewish division, in its extent, its personal advantages, and its national security. By the Divine command, Palestine was divided into twelve provinces, one for each tribe, and the partition reached downward, until every family was provided for; and this provision was not merely for life, but for ever. Debt, which formed the misery of the lower classes in heathenism, and, in its heavier pressure, sank them into hopeless slavery, could weigh down no man in Palestine; every seven years brought a full discharge of the debtor, and a full release of the bondsman. The alienation of estates, which in later ages embitters life, and extinguishes families, could not take place in Israel; for at the end of every fifty years, on the proclamation of the jubilee, all estates reverted to their original owners. The most ample and studied preparation was made for passing existence in rational, healthful, and elevated enjoyments. The national occupation was wholly in the garden and the field; all Judea was one vast scene of agriculture; man was not self-condemned to darkness, exhaustion, and disease, in those wasting and melancholy labours, which later necessities inflict on him in the manufactory and the mine. The man of Israel was a free, cheerful, and vigorous being; a proprietor of the land which he cultivated; retaining it by a title which no human power could enfeeble; sitting under the forest and the fruit tree which he had planted with his own hands, and secure of transmitting his innocent and lovely wealth to his remotest posterity. His soil luxuriant, his climate the finest in the world, his country divinely shielded from foreign force and domestic convulsion; what could add to the substantial happiness of this favourite of Heaven?

But, independently of the enjoyments which every man might find for himself in the animation and the abundance of pastoral life; the year was a succession of great festivals, some solemn and magnificent, some cheering and graceful, and all interesting from their variety, their beauty, and their vivid connexion with the memory of their forefathers. Of the three chief celebrations, the Passover, the Pentecost, and the Feast of Tabernacles, each was fixed at the gathering of a peculiar harvest,—the barley, the wheat, and the vine,—seasons in all lands instinctively devoted to enjoyment. Besides those, they had the Feast of Trumpets and the Feast of Expiation. But this principle of relieving the mind of the nation from the possible monotony of a merely rural life, and fixing it on higher things, was still more powerfully sustained in one great institution, at once more immediate, and extending over a larger space of national existence—the **SABBATH**, constantly recurring, occupying the seventh part of the life of every man, and given declaredly to recur till the end of time, and as the perpetual pledge of a still more illustrious Rest. The impression was reiterated: every seven years witnessed another sabbath of a year, when not only the labourer and his beast of burthen rested, but the land itself was free from toil; an ordinance which demanded a stupendous miracle, and which, by the produce of a triple crop in the sixth year, showed that Jehovah was still the father of his people.

But the noblest of all celebrations, one totally unexampled among mankind, and worthy of the Supreme beneficence alone, was the JUBILEE, the Great Sabbath, returning at the end of every seven sabbaths of years. On the tenth day of the month TISRI (September), on the evening of the Day of Expiation, the trumpets sounded, and the day of universal liberty began. From that moment, all debts were cancelled; all slaves free; all families, whom chance had thrown into poverty, joyously prepared for a return to the houses and lands of their ancestors. Even no arm was to be wearied by sudden labour, for the land in this year also rested, its provision was given in the miraculous produce of the year before; all was to be unmixed enjoyment, the full sense of restoration, unalloyed gratitude to the Eternal Source of all virtue, happiness, and mercy.

The human intellect is probably unequal to a full knowledge of the purposes for which the arm of Heaven had been thus distinctly revealed; yet may not a conjecture be hazarded, that the division of Palestine was intended to give the world some image of what it might have been if the original design of the Creator had been accomplished? If the first man had not fallen, the Earth must have been only a more extended Paradise. There could have been no vice, no violence, no war, no mortality. The provinces of the world would have been divided without force, and retained without fear. Mankind would have multiplied, until the earth was replenished; and the number might have then been kept within the bounds of safety, by some of those mysterious limits which belong to the law of human increase, or met by some of those countless expedients which lie hid in the treasury of Omniscience. All mankind would have been one great family, circle extending beyond circle, of filial reverence and sacred love; Paradise, still the garden of God, the place of the Divine glory, the central throne and temple to which all the eyes of earth were turned; to which all its worship, tribute, and homage, were brought; and to which all the families of mankind approached in succession, to behold the face of Adam, the immortal, at once the priest and the king, and to pay their grateful and solemn allegiance to the Almighty Lord of all. Imagination sinks under those memories; it can only fold its wings and adore. But they shall yet be realised, and more than realised. The promise is given, and Paradise shall return.

It is impressive, to observe how closely the chief features of this original state were retained in the Jewish system. We thus see the land distributed, not by chance or violence, but by the Divine will, and the distribution declared to be unchangeable by man; we see a central, holy region, the city of the Lord, the especial place of national veneration; where the Divine glory was enthroned above the cherubim: we see the appointed ascent of the tribes three times a-year to the Temple; the spiritual father of the nation, the high-priest, by an unchangeable office and descent, exercising the functions of priest and ruler; the population secured against all the hazards of war during their absence at Jerusalem; the whole occupation of the people, like that of Adam, to "dress the garden and keep it;" and, by a not less memorable similitude, that singular limitation of popular increase, which, for fourteen hundred years, suffered it scarcely to fall below, or to exceed, the numbers during the first ages of the possession.

But may not this sacred model indicate the future as well as the past? May it not shadow forth the superb changes so long announced by prophecy; the new construction of earthly power, the beating of the sword and spear into the ploughshare, the living verdure of the moral wilderness, the subduing of the craft, corruption, and ferocity of human nature, and the ultimate establishment of one golden sceptre in the midst of a regenerated and rejoicing world?

During the long period, from the conquest of Canaan until the reign of Saul, the people continued under the direct government of the Almighty. Viceroys, bearing the name of judges, chiefly administered the details, but the principle was theocracy. This was the happiest existence of Israel. Though the separate tribes, falling from time to time into idolatry, were punished by peculiar defeats, and local captivities, the great body was uninjured: and of the 447 years of this period, scarcely more than a fourth was thus marked with misfortune. Even when the people in their vanity demanded an earthly king, the monarch was anointed by the declared will of Jehovah. The building of the Temple by Solomon, a labour of seven years, which employed all the skill and opulence of the kingdom, and its consecration by the descent of the Shekinah, consummated this glorious series of providential triumphs. In her Heaven-gifted king, the most illustrious monarch that ever sat upon a throne, in her authority over the surrounding nations, and in her possession of a worship at once the truest, the loftiest, and the most distinguished by Heaven; Israel seemed to have at length acquired the pledge of those transcendent prospects, which formed the hopes of her patriarchs and the promises of her Omnipotent protector.

But it is a melancholy warning against human nature, that from this moment she began to decline. The promise was conditional, and the condition was violated. The king, sinking into idolatry, that High Treason against which the hand of Heaven had been raising barriers for five hundred years, drew down with him the people. From the reign of Solomon all was downfall, sometimes headlong, sometimes retarded, but still descending; temporal power soon shared the fate of spiritual integrity; the thunderbolt came at last, and shivered the throne into fragments never to be united again.

By the Ten Commandments, idolatry had been pronounced the especial act which amounted to HATRED of God, and the especial guilt which branded his wrath on generation after generation. In this language there was nothing arbitrary; all the Divine prohibitions are only examples of the Divine benevolence; the inevitable effects of idolatry in every age have been to corrupt the heart and blind the understanding.

The chief part of human vice is obviously the result of allowing the sensual faculties to predominate over the moral and intellectual. Man, indulging in the immediate enjoyment, in neglect of the nobler but the more remote, habitually learns to substitute passion for duty, sense for soul, and earth for eternity. But, to elevate him into the power of self-control, what could be conceived more effectual than the idea of an Omnipotent Being, sustaining, impelling, and governing the whole course of man and nature; incapable of being resisted or deceived; reading every motive, and viewing every moment of human life, at once with the eye of a father and the justice of a sovereign; yet in all this vast and vivid activity of providence, INVISIBLE! The mere thought of such a Being, so

incontestably superior in substantial power to all that the senses can display, must tend to shake their supremacy. Experience proves this; and perhaps no man has ever fixed his mind upon the idea of a Supreme Being, without feeling himself for the time less shackled by his corporeal nature. The impression is more effectual still, when we regard the Almighty in his relation to human existence, as *our* Father, *our* Redeemer, and *our* God. But the habit created by the simplest conception of infinite power, vigilance, and government always present, yet always *invisible*, and thus asserting a resistless predominance of the *unseen* over the *seen*, must, like all other habits, have a tendency to spread over the whole mind.

On this principle we can account for the extraordinary magnificence of the Jewish temple. Heathenism was profuse in its decoration of the altar. The Jewish religion was utterly abhorrent of its rites, and yet in that pomp of public worship where heathenism laid its chief snares for the popular mind, Judaism altogether eclipsed its most prodigal splendours. All that the arts and opulence of the earth could contribute, architectural grandeur, the jewels and embroidery of the East, thousands of minstrels, tens of thousands of attendants, glittering vestures, the most stately and solemn ritual of the earth, illustrated the temple on Mount Sion. In both instances alike, the purpose was to exalt the object of the worship; but in Judah the worship was of THE INVISIBLE. An image on the altar, even the most sublime that ever entered into the mind of man, would have degraded the spirituality of the worship, have overthrown the true virtue of the magnificence, and have so far tended to restore the dominion of the senses.

We can comprehend the astonishment of a heathen conqueror, a Pompey or a Titus, when, after hastening through marble courts, and passing through veil within veil of gold and purple, to gaze on the overwhelming lustre of the idol worthy of such a shrine, he found nothing but the loneliness of the sanctuary; yet a loneliness more majestic, than if it had displayed a colossus of solid diamond.

But other and not less direct charges lie against idolatry. It gives an untrue representation; a picture or a statue cannot express the existence of Deity. It gives a humiliating one—matter for spirit, lifelessness for essential activity, the stock and the stone for power; feeble, earthly locality for that Infinite Presence, which “the heaven and the heaven of heavens cannot contain.”

The practical evil is darker still. It is the course of human nature to substitute the seen for the unseen; the image quickly supersedes the God; yet the most prostrate worshipper must feel that the statue is but the work of men’s hands: if such be the deity, what must be the religion? Heathenism made gods as rapidly as it made statues. Men soon deified their passions, their follies, and even their vices; thus religion, instead of being the check, became the spur to crime. The evil naturally spread: number produced rivalry, popularity was courted by arts which beguiled, exhibitions which bewildered, and abominations which corrupted the people, until Satan was Lord of earth, and the heathen altar his throne.¹

¹ “New Interpretation of the Apocalypse.”

From this period another era commences in the fortunes of the chosen people. The Great Covenant by which Judea was to have constituted the foremost sovereignty of the Earth was henceforth dissolved. Yet, the judgment was measured; and while the sudden and total plunge of the ten tribes into the depths of idolatry marked them for ruin, the remaining virtue of Judah was to be warned by suffering. But the division of the kingdom of David was irreparable. The moral earthquake was already shaking the foundations of the land.

Even in this rapid glance at the Jewish history, it is impossible to regard without equal reverence and wonder the long-suffering of Heaven, and the fine adaptation of the expedients employed to retard the guilt of man. A new antagonist, National Apostasy, was rising, like the Evil Spirit from the abyss; but the combat was to be changeful and terrible, before its hour was come to overshadow the land.

The division of the kingdom of David under Rehoboam, threatened the total ruin of religion in the new kingdom of Israel. The erection of the two idol temples at Bethel and Dan, for the express purpose of preventing the intercourse of the people with Jerusalem, the general flight or expulsion of the Levites, and the universal degradation of the priesthood, by the appointment of "priests of the lowest of the people, which were not of the sons of Levi,"¹ the change of the established feast of tabernacles, and the king's own assumption of the priestly office when "he offered upon the altar, and burnt incense," had evidently extinguished the habitual means of religious knowledge. To the subjects of Jeroboam, Jerusalem, with all its sacred influences, existed no more.—The Temple, the priesthood of Aaron, the teaching of the law, and all the solemn and touching remembrances of the religion of their fathers, had vanished in the mystic and corrupting ceremonial of an Egyptian altar, to which they saw their king leading the worship, and to which they were allured, at once, by royal example, the pride of national independence, and the dazzling captivations which paganism in all ages offers to the vanity and the passions of man.

Yet it was in this fearful emergency, that we find a new development of the exhaustless resources of the Divine wisdom. All appeal to the memory of the pure religion was obviously at an end; and the force of arms was distinctly prohibited,² if force could ever be a legitimate ground of conviction. But a form of national appeal was suddenly brought into action, unexampled in its comprehensiveness, in the nature of its objects, and in the variety, vigour, and constant applicability, of its power.

From the close of the Settlement in Canaan, Prophecy and Miracle had almost wholly ceased; in the Conquest their office was completed; and, with a few occasional exceptions,³ the people, for the long period of four hundred years, were left to the ordinary guidance of human faculties.

But it was in the declining days of the national history; when the kingdom of David was not only shorn of its beams, but seemed sinking into night by the course of nature; that a sacred and astonishing splendour was to rise, and, for a time, fill the horizon. For the direct purpose, at once of rebuking the national crimes, and leading the way to national

¹ 1 Kings, xii. 28—33.

² 1 Kings, xii. 24.

³ The birth of Samson, the calling of Samuel, the prophecy of the division, &c.

restoration; of declaring the Divine judgments against the haughtiness of kings and people, and administering the hopes of mercy by an authority altogether above the diadem; a race of men were summoned, to whom none similar had existed in the history of the Gentile world, or even of Judaism. In the earlier ages, the prophetic spirit had been given only to individuals holding a memorable rank, and on memorable occasions: thus Jacob, on his death-bed, prophesied the fortunes of the twelve tribes; and thus Moses, within sight of death, prophesied the fortunes of the nation. But the inspired power was now to take a new form and a new extension. The prophets of the kingdoms of Judah and Israel were to be called from every rank of life: some from the royal household, some from the schools of the prophets, and some even from the sheepfold and the plough. Their appeals were to be as varied as their origin, yet all eloquent and glowing; some pouring out the sternest strains of scorn and condemnation; some pathetic and solemn, soliciting "Judah to be saved," and Israel to return to its King and its Father; all uttering a language which mankind had never heard before, which has never since been heard, but from inspiration, and which, in all ages, by its boldness, its majesty, and its truth, has vindicated the lips which spoke it, as touched with fire from heaven.

Among all the conceptions which human pride has laboured to form of human capability, nothing has ever equalled the character of the Jewish prophet. The lofty fortitude, that devoted itself to the peril of arraigning the passions of monarchs and resisting the prejudices of nations; the not less lofty self-denial, that made his life a continual pilgrimage, untainted by the national corruption; the solemn sincerity with which he declared the whole counsel of the Almighty; and the magnificent elevation of heart and understanding, the ardour of feeling and the blaze of knowledge, which must have made his solitary hours glorious, form a character altogether above the stature of the world. In the Jewish prophet, we see the noblest gifts of our nature still more ennobled by their employment; man the immediate agent of Omnipotence; in his spirit and his life, exhibiting the humility of virtue; in his powers and his labours, making the nearest approach to those splendid beings, who are "as the whirlwind and the flame of fire."

B.C. 974. From the period of the Division, we see the prophets, without popular rank or royal commission, exercising, by the sole influence of their inspiration, the highest authority in the leading transactions of Judah and Israel; arbiters of peace and war; uttering the most fearless defiances in the face of a succession of monarchs frenzied with personal profligacy and the sense of unrestrained power: and asserting the majesty of Jehovah in the midst of altars flaming to idols, and nations pampered with every vice of heathenism.

Even in the reign of Solomon, then in the pride of a long life of sovereignty, and the most splendid monarch of the world, Abijah the prophet came, to denounce the sins of king and people; to declare the division of the kingdom, the alienation of the ten tribes to a subject, and the reduction of the throne of David to a diminished and struggling sovereignty.

With what a sound of terror must words like these have startled an Eastern king, surrounded with all the pomps and pleasures of the stateliest court of mankind: "Thus saith the Lord; Behold, I will rend the kingdom out of the hand of Solomon." A tremendous denunciation, scarcely lightened by the promise of the enfeebled throne. "Howbeit, I will not take the whole kingdom out of his hand: but I will make him prince all the days of his life, for David my servant's sake. And unto his son will I give one tribe,¹ that David my servant may have a light always before me in Jerusalem."² This declaration was made to Jeroboam, but evidently communicated to the king, who issued an instant order for his death.

In this simple, but decisive manner, was a great sovereignty broken up, and a throne given away, in a conference between two private individuals, without the intervention of councils or armies.

On the revolt of the ten tribes, Rehoboam hastily summons a vast army, and, evidently expecting to take the revolters by surprise, is on the point of rushing upon Israel; when the prophet Shemaiah stands in his way, forbids the invasion, and commands an impetuous monarch, inflamed alike with the sense of wrong and the hope of victory, and at the head of a hundred and eighty thousand chosen troops, to stop in his march, and disband his army; and is obeyed.

"Thus saith the Lord, Ye shall not go up, nor fight against your brethren, the children of Israel: return, every man to his house, for this thing is from me. They hearkened therefore to the word of the Lord, and returned to depart, according to the word of the Lord."³

But it was in the still more disastrous days of both kingdoms that prophecy and miracle shone with still more conspicuous lustre. Yet a striking distinction marks their use. Miracle is almost solely directed to the kingdom of Israel, prophecy almost solely to the kingdom of Judah.—The deeper guilt and more intractable rebellion of the ten tribes are assailed by the terrors and wonders of the senses; the less stubborn infidelity and less furious vice of Judah are addressed by the hopes and fears of the heart. Of all the prophets, but two, Hosea and Amos, were sent directly to Israel; and their language, sharp, wild, and terrible, is like the sound of a trumpet for the assault.

"Hear the word of the Lord, ye children of Israel:" is the outcry of Hosea; "for the Lord hath a controversy with the inhabitants of the land, because there is no truth, nor mercy, nor knowledge of God in the land. By swearing, and lying, and killing, and stealing, and committing adultery, they break out, and blood toucheth blood. Therefore shall the land mourn. . . ."⁴

"Hear this word that the Lord hath spoken against you, O children of Israel," is the outcry of Amos; "The lion hath roared, who will not fear? the Lord God hath spoken, who can but prophesy? Publish in the palaces at Ashdod, and in the palaces in the land of Egypt, and say, Assemble yourselves upon the mountains of Samaria, and behold the great tumults in the midst thereof, and the oppressed in the midst thereof. . . . Thus saith

¹ Judah and Benjamin were reckoned as one, the Temple being built on the boundary-line of both.

² 1 Kings, xi. 31–34, 36.

³ 1 Kings, xii. 24.

⁴ Hosea, iv. 1, 2, 3.

the Lord, As the shepherd taketh out of the mouth of the lion two legs, or a piece of an ear; so shall the children of Israel be taken out that dwell in Samaria."¹

The principle is sustained throughout the history; the deeper emergency only calls forth the more powerful warning.

B.C. 931. Within half a century from the Division, the guilt of Israel fearfully exemplified the natural consequence of all deviations from the purity of the Divine worship. The homage to the golden calves of Dan and Bethel had been introduced only as a partial and popular mixture of the Egyptian ceremonial with the Jewish; a royal expedient to bend religion to the policy of the throne. But, the result was inevitable. The worship fell continually into deeper corruption, until, at length, it sank into the darkest depths of paganism.²—Ahab, by his marriage with Jezebel, the daughter of Ethbaal, King of Sidon, established the Sidonian idolatry. Persecution instantly followed; the church disappeared; the "Schools of the Prophets" were put to the sword, or fled to caverns and forests; and the people plunged headlong into the sanguinary and polluting worship of Baal. To arrest this ruin, a man of the most unrivalled gifts was now called from obscurity, Elijah the Tishbite; the second Moses; if inferior to the illustrious leader through the wilderness, in the magnitude of his task and the length of his services; yet superior in the space which he was to fill in the eye of the future; the type of the Baptist; the glorified witness, with Moses, of the transfiguration; the destined restorer of the chosen people; and the herald of the consummation of all things.

Unlike the prophets of his time, his first miracle exhibited the powers of the Mosaic age; it extended over the whole nation. Boldly entering the royal presence, he pronounced—that a drought was at hand, in which neither dew nor rain should fall, until it was his will to withdraw the curse from Israel.

Of the three great scriptural scourges, war, pestilence, and famine, the last is palpably the most fitted to enforce on a people the necessity of a moral change. War is a whirlwind of all the fiercer passions, a tumult of fear and flight, of hot revenge and mad exultation, a fever and a frenzy of the land. Pestilence sweeps the soil with such tremendous rapidity, that it leaves no room for thought, or no thought but of terror; or even generates in the survivors a reckless licentiousness from mere despair; "Let us eat and drink, for to-morrow we die." But Famine, slow, searching, and terrible, while it wrings every sense, gives the heart time to feel.

When the land had been thus smitten for three years, Elijah again appeared before the king, publicly arraigned his guilt as the source of the national calamity, and challenged the whole idolatrous priesthood, the "four hundred prophets of the groves and the four hundred and fifty prophets of Baal," to meet him alone, and decide, in the presence of the nation whether Jehovah or Baal were the true God of earth and heaven.

The scene of this great trial was palpably chosen to give the most complete openness to

¹ Amos, iii. 1, &c.

² 1 Kings, xvi. 31, 32.

the whole solemn transaction. It was neither in temple nor in palace, in forest nor in field, but on the bold promontory of Carmel, where all must be visible to the multitude below; that multitude, gathered from all Israel, serious and subdued by long privation, and anxious for the decision on which might depend the national existence. The vastness of the assemblage, the royal pomp, the wild and mystic pageantry on the mountain's brow: even the natural magnificence of the scene, the noble mountain-range, the boundless sea, the sky unshadowed with a cloud, or only tintured with the colourings of a Syrian sunset; were well calculated to prepare the heart for the still mightier impressions of miracle.

At length, at the hour of evening sacrifice; that sacrifice so long intermitted by apostate Israel; the solitary man of God advances; he builds his altar, the fire from heaven descends, the sacrifice is consumed in the sight of all; the idolatrous priesthood, in astonishment and terror, see their doom; and the air is rent with the thunder of the thousands and tens of thousands, shouting, "The Lord, He is the God. The Lord, He is the God."

But another miracle is at hand: while the prophet prays on the summit of the mountain, the heavens are covered with clouds; the rain which no man had seen for three years, pours down in torrents; the land is refreshed and lives; and Elijah, like a conqueror leading his captives, rushes before the royal troop triumphantly to the city of the king.

At this period, we have the unparalleled instance of a visible Church reduced to one man, and yet sustained. Elijah's description of the Church is total ruin. "The children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I, even I only, am left; and they seek my life to take it away."¹ Threatened with death, yet evidently fearing less for himself, than for the extinction of the last remnant of the true worshippers, he flies into the wilderness. There he seems to have been divinely adopted as the *representative* of the Church. Like the Mosaic Church he was there supported with Divine food; like its pilgrimage of forty years, his journey extended to the slow traverse of forty days;² and like the Mosaic Church he stood at Horeb in the presence of Jehovah, heard the Divine words, and saw the terrors of the Divine Majesty.

But a most memorable change now begins. As at Horeb the law was revealed to Moses, at Horeb a new form of Divine instruction is revealed to Elijah. Like the Mosaic Church he sees the mountain shaken by the Divine presence, the whirlwind, the earthquake, and the flame; but unlike it, he hears them followed by "a still small voice."

In the giving of the law, when the Almighty ceased to speak in his terrors, He spoke to the people no more. But He now conversed with Elijah; and gently rebuking his doubts of the Providence that sustains the Church, even when it is lost to the human eye, by telling him that there were still "seven thousand men who had not bowed the knee to Baal," gave a direct proof of the Divine retribution on its enemies, by commanding him to prepare two private individuals, Hazeel and Jehu, for the diadems of Syria and Israel, with the express purpose of extinguishing the last trace of the tyrannical and idolatrous dynasty in possession of the throne.

The circumstances of this high interview solve the long-standing difficulty, Why was

¹ 1 Kings, xix. 10.

² Hales remarks that the distance from Beersheba to Horeb was but 150 miles, which might have been travelled in five or six days.—*Chronology*, vol. ii. The journey was evidently emblematic.

Elijah the representative of Prophecy, as Moses was of the Law, at the Transfiguration, when he was neither the earliest of the prophets even in his own age, nor has left any prophetic book behind him? The obvious reason is, that to *him* was first declared, and declared with the most awful and impressive solemnities, the approaching change in the character of the Divine communications. Man was still to be addressed by the undiminished terrors of Jehovah, but persuasion was to be mingled with those terrors; the guilt of rebellious kings and nations was to be punished with all the ancient severity, yet the declaration of wrath was to be connected with appeals to the heart; the fear of the senses was to be seconded by the awakening of the conscience; the thunders were still to echo overhead, but the "still, small voice," was to be at the side of man.¹ The apostate nations, no longer confronted with the startling and rare presence of a prophet coming only to announce doom, were to be given into the constant tutelage of a race of inspired servants of Heaven, living among them, alternately consoling and condemning, warning them of their wanderings, as man with man, and, amid the sternest threats of judgment, commissioned to speak the most benignant language of mercy.²

The ways of Providence are the noblest study of man; and if the Jewish history had been given for this purpose alone, the force and fulness of its sacred developments would render it invaluable. The missions of Elijah and Elisha signally exhibit a Divine operation—the adoption of means above man to meet a strong emergency. They were summoned, in the darkest time of religion and the state, to sustain the state, and, by the influence thus acquired, to sustain religion. Their powers, and the direction of those powers, were rendered strikingly adequate to those seemingly discordant objects: and we see them, without violating the simplicity of the prophetic character, exercising the most resistless public impression in all the struggles of the country; without assuming the office of the statesman or the soldier, directing national council and achieving national victory. When the danger is dispersed, they retire alike from popular admiration and royal gratitude; when it again clouds the horizon, they come forward once more, moving before the people, like the pillar of flame in the wilderness, lofty and intangible; at once throwing light on the darkness of the hour, and raising the general eye to heaven.

¹ The commentators have generally conceived this change to allude to the preaching of the Gospel. But this explanation will not account for the presence of the thunders of Sinai. In addition, the preaching of the Gospel was still at the distance of almost a thousand years, while the national prophetic teaching began before the close of the century; Amos and Hosea prophesying about B.C. 810, followed by thirteen prophets, until the close of the prophetic period in Malachi, B.C. 436—a wondrous time, almost four hundred years of continued inspiration! Jonah, who makes up the number of the sixteen, had prophesied only to Nineveh.

² Davidson justly remarks on this subject, "I observe that the Moral Revelation made by the succession of prophets holds an intermediate place between the Law and the Gospel: it is a step beyond the Law, in respect of the greater fulness of some of its doctrines and precepts; it is a more perfect exposition of the principles of personal holiness and virtue. . . . In the prophets there is a more luminous and more perfectly reasoned rule of life and faith than in the primary Law."—*Sermons on Prophecy*, p. 44.

Benhadad, the Syrian, suddenly declares war against Israel, and, at the head of two-and-thirty vassal kings, pours so overwhelming a force into the country, that all resistance is abandoned. The King of Israel flies before him, and, with the remnant of his army, takes refuge in the capital, where he is besieged, and where his refusal to surrender at mercy is answered by an immediate order for the storm. Of all the combinations of human terror, such a crisis must be the most terrible. For what language can equal the reality of its despair; the agonising images of insult, rapine, and massacre before the general eye; the vast and various miseries of a fugitive population, crowded within the walls of a great city, with a barbarian enemy at its gates, awaiting only the signal for slaughter! Ahab, in utter hopelessness, surrounded by his nobles, sits in his palace, expecting to hear only the roar of the assault. It is at this last moment, that one of the prophets, at whose head was Elijah, is sent to the king: he enters the royal presence, and proclaims the words:—"Thus saith the Lord, Hast thou seen all this great multitude? Behold, I will deliver it into thine hand *this day*." He then declares the purpose of the miracle: "And thou shalt know that I AM THE LORD."¹

The king, still in despair, scornfully asks, where he is to find an army? "By whom" am I to fight this battle? He is answered, Even by the few within this hall; "By the young men of the princes of the provinces." And "who shall order the battle?" who is to be the leader in this frantic enterprise? asks the hopeless and unbelieving king. "Thou," sceptic and trembler, even thou! is the prophet's answer.

By the Divine command the princes, amounting only to two hundred and thirty-two men, issue from the gates, to attack the whole host of Syria! They are not suffered even to wait for night, or to try the effect of surprise. The miracle is to vindicate itself to all eyes; they march out in noonday. The Syrian king, in contempt of their numbers, orders them to be taken alive. But, impelled by the Divine power, they are irresistible; they are seen to destroy those sent to seize them, rush into the camp, and fill it with slaughter. The seven thousand troops in Samaria sally forth with Ahab at their head, and complete the rout of the invader.

Taking events like those in the simplest light, what must be their inevitable effect on the mind of any people, in any period of the earth? What a tide of wonder must rush through the general bosom! what acclamations must burst from the lips of the thousands watching from the walls the progress of the victory! what rejoicings must swell the heart of parent and child thus rescued beyond all hope from the havoc of the sword! and what an instinctive contrast must have been drawn alike by peasant and king between the rising of a day when every man expected to be in his grave before its close, and the coming of an evening filled with the exultation of boundless triumph and matchless miracle! Even intractable as Israel was, how many a knee, before that sun went down, must have bowed to the Mighty God; who had been the shield of their fathers, and who, in all their wanderings, had not yet forgotten his people Israel!

Yet this was but one of many deliverances. Before the prophetic messenger left the king, he warned him to expect another invasion in the next year. But when the event

¹ 1 Kings, xx. 13, &c.

came, Ahab, always unbelieving, was still unprepared; and the few troops which he could bring into the field looked "like two little flocks of kids, but the Syrians filled the country."¹

In this imminent hazard, when to fight or fly was equally hopeless, a prophetic messenger was again sent to announce victory. And his announcement pressed the moral on the national mind, for which the miraculous deliverance was again given; "Ye shall know that I AM THE LORD." In the strength of miracle, the little, despairing army, defeats the countless host, with the loss of a hundred thousand men; the victory is final, and the Syrian monarch is reduced to send an embassy in sackcloth to beg a peace and his life.

Yet even those great transactions were regarded as of so subordinate a rank, that they were left to agents without a name. At length Elijah comes forward, for the higher office of vindicating the Divine Law, outraged in the person of Naboth.² The refusal of the Jezreelite to sell, or to exchange, his vineyard, had been founded on neither avarice nor obstinacy, but on the principle, that he had no right to alienate property given by the original division of Joshua. "The Lord forbid it me, that I should give the *inheritance of my fathers* unto thee." Ahab felt the force of the plea; but Jezebel, contemptuous of the national law, was suffered by him to seize the vineyard, and murder its owner. Then instantly follows the retribution; Elijah goes to meet Ahab in the very scene of his guilt, the vineyard of Naboth; charges him with the act of rapine and blood, and boldly pronounces to a tyrant, who might have ordered him to the axe, the overwhelming sentence: that he, his queen, and his whole posterity, shall die violent deaths, and those deaths visibly connected with the punishment of his crime:—that dogs shall lick the blood of Ahab on the spot where the blood of Naboth was shed; that dogs shall devour Jezebel within sight of the vineyard of Naboth; and that, whether his posterity perish in city or in field, they shall alike be deprived of sepulture, until his line perishes for ever.³

The qualities conferred on Elijah and Elisha were expressly of that class, which draws upon itself the broadest gaze of nations. In times of public danger, the chief demand is for those powerful and energetic faculties which are found to repel the danger. All other talents are vapid and trivial in comparison with those of the great soldier, the sagacious statesman, and the vigorous and inventive administrator. But both those memorable men possessed still higher claims, in their infallible success. Whenever they appear, the public ruin is stayed, the perplexities of council are cleared up, the doubtful battle is won: when the national vessel is running wildly before the storm, they are not merely found to be the only men who can take the helm, but they control the storm: when the kingdom is quivering with the moral earthquake, they are not merely the only guides of the people to solid ground, but they still the heavings of the soil.

Finally, the two leading objects of their missions—the safety of the remnant of the Church, and the overthrow of Baal, were accomplished. The Church was no longer invisible; the "sons of the prophets" were no longer compelled to hide in the forest and the cavern. One of their "schools" began to exist even in Dan, the city of the idol of Jeroboam. Elijah was openly acknowledged as their head; and fifty of their number, when

¹ 1 Kings, xx. 27, &c.

² 1 Kings, xxi. 1, &c.

³ Ibid. 17, &c.

about to be transferred to the guidance of Elisha, were present at Jordan, to witness the transmission of his authority, in the moment of that most wondrous and unearthly testimony to his labours, his ascent to immortality without having tasted of the grave.¹

The Sidonian idolatry was utterly extinguished in Israel. The first public act of Elijah had been the extermination of its priesthood by the people, while under the impulse of the mighty miracle of Carmel. The last public act of Elisha was the appointment of Jehu to the diadem, with the immediate result of rooting out the worship of Baal, and abolishing the dynasty by which it had been brought into the unhappy land.

The general career of Elisha wears the same majestic and vigorous physiognomy which marked that of his predecessor. Like him he rescues the Israelite armies from successive dangers, paralyses invasion, rebukes the guilt of kings and people, and in all things acts as the essential leader of the land. And when, at length, his renown as the National Protector becomes so fully acknowledged, that his capture is regarded as the first necessary achievement of the war, he defeats at Dothan the army sent to seize him, and completes the demonstration of power by a new miracle, before whose magnificence imagination droops the wing; he shows the armies of heaven descending, to guard the city of the servant of the Lord.

The healing of Naaman, "the captain of the host of the King of Syria," extended the renown of Elisha's powers. But the event is here alluded to merely for the purpose of noticing a cavil, grounded on his supposed permission to the Syrian general to worship an idol in compliance with authority: "When my master goeth into the house of Rimmon, to worship there, and he leaneth on my hand, and I bow myself in the house of Rimmon: . . . the Lord pardon thy servant in this thing." Elisha's only answer is, "Go in peace." Those words are simply the common form of dismissal. The prophet's commission was ended, when the miracle was wrought; he was not empowered to enter into other subjects. "Go in peace," was simply the declared termination of a Divine act, to which nothing was to be superadded by either the counsel or the agency of man.

With the overthrow of the altars of Baal, the ultimate task of the prophet was evidently complete. Israel still continued idolatrous; but the zeal of the new king, doubtless advised by Elisha, and rendered safe by the influence of his character among the people, had relieved the nation from a worship not only of the most corrupting vice, but of the most remorseless cruelty, for human victims were burnt in its fires. From this period, during three reigns, we scarcely hear his name; until Joash the king comes to seek his counsel in a new emergency of the state; but he is then in extreme old age, and on his death-bed. Yet his character as the National Defender is recognised in the language of the king, at an interval of perhaps half a century from his public life. How powerful must have been its impression, in the days when the state was trembling for its existence, and he stood, the embodied strength of Israel. Joash exclaims over his expiring hour, "My father, my father, the chariot of Israel and the horsemen thereof." Thus identifying his mission with that of his master, and giving him the same illustrious title, which, from his own lips, and the shout of the prophets, had followed the ascending glory of Elijah.²

¹ 1 Kings, vi. 13, &c.

² 2 Kings, xiii. 14.

B.C. 722. But the Divine long-suffering at last came to its close. The idolatry of Israel was incorrigible, and, in the 253rd year of the Revolt, the kingdom was swept by an Assyrian invasion, and the ten tribes were carried into captivity, in Media. From this shock the throne never rose again.

B.C. 588. The trial of Judah continued for 134 years longer; perhaps, from her occasional returns to the true worship. But her idolatry, towards the end of the period, became intolerable. Manasseh gathered all the profanations of the surrounding heathen, and even accumulated upon them the abhorred worship of Baal. The fall of the nation was thenceforth sealed, and in the 387th year of the Revolt¹ Judah was carried into captivity in Babylon.

But in this long course of national convulsion one proof of Divine design is sustained, totally unexampled in the history of the world,—the unbroken succession of the kings of Judah.

The rank of monarchs places them so much above the wants and objects of ordinary life, that their minds naturally fix upon the future. The loss of offspring, or the extinction of their dynasties, are almost the only points on which they can be approached by personal misfortune. Thus we find the declaration, that “no son shall sit upon the throne,” the most frequent prophetic punishment of criminal sovereigns.

But to Judah, in the person of Solomon, it had been declared: “I will establish the throne of thy kingdom, according as I have covenanted with David thy father, saying, There shall not fail thee a man to be ruler in Israel.”²

This promise was fulfilled: and the throne of Judah was actually held by a descendant of David in the direct line during the unequalled period of 427 years. In immediate contrast, the kingdom of Israel exhibited a rapid succession of dynasties. Yet the political condition of both countries in all other respects was nearly the same; both were alike exposed to all the hazards which dislocate a royal succession: both suffered from desperate invasions, conspiracies, and even domestic massacres: both alike swam in a tide of blood, but the diadem of Israel was frequently submerged, while the diadem of Judah floated constantly along. The kings of Israel appear and disappear, like the phantoms of a fevered brain; but a son of David is constantly seen sitting in feeble, but steady, light on the throne of Jerusalem. It is scarcely possible to conceive a more remarkable proof of Providence; as an argument for the Divine control over the course of things, it is distinct, decisive, and unanswerable.³

¹ Jahn, Heb. Commonwealth.

² 2 Chronicles, vii. 18. Of course, this implied, *only* while the throne itself continued; for in the same sentence its duration is rendered contingent on its obedience. “If ye shall go to serve other gods, then will I pluck them up.” And the cessation of the line and the fall of the throne were alike finally produced by idolatry.

³ No throne, ancient or modern, offers a parallel to this unbroken line. Of the twelve Cæsars, but *one* was succeeded by his son. The modern succession, in modern thrones, has been a perpetual change, even of dynasties, generally once in a century and a half. The French throne, within the last three hundred and fifty years, from the death of Charles VIII., in 1479, has had six changes of family. But the throne of Judah exhibited, not only the same family, but the direct following of son after son in *nineteen* kings, from David to Jeichoniah, in whose reign Judah was conquered by Nebuchadnezzar, and the king sent to Babylon. His uncle Zedekiah, the first instance of the broken succession, was then left

But Judah, to human eyes, was at length utterly undone, her throne, her religion, her laws, all the elements of national existence, were dissolved: her king in chains, her people slaves, and her land a desert. She had seen Israel devastated a century and a half before, and mouldering away into the mass of barbarism, without an attempt at restoration. Nor was she in the hands of a decaying sovereignty, from whose languors escape might be possible. She was the captive of a bold, vigilant, and ambitious soldier, a conqueror who had covered Western Asia with irresistible invasion, and a king who had amassed under one sceptre the greatest power that the world had ever seen. There could be no more complete image of national ruin.

Yet we see this overwhelming ruin converted only into a new development of Providence. Prophecy and Miracle, so long associated, were now to be separated. Prophecy was still heard by the people, in the solemn dirges of Jeremiah, those funeral anthems of a fallen nation; but miracle was no longer directed to Judah. The great experiment had been brought to a conclusion by her own self-will. As a nation she was no more. Miracle was henceforth to be directed to a more influential source, her heathen master, the King of Babylon.

From among the captives, four youths were seen suddenly raised to a high rank in the state; three to the government of the city and province of Babylon, and the fourth, Daniel, to the head of those magi, or diviners, without whose advice an Eastern sovereign scarcely transacted any business of life. This extraordinary elevation was produced by a Divine dream, which Daniel alone had been empowered to interpret, the memorable revelation of the "Five Empires;" and its direct result to the Jews must have been, not only the powerful protection given by high office, but general respect for a people thus capable of repaying protection by a knowledge above man. B.C.
569.

Yet, the arrogance of a barbarian despot, and the caprices of a corrupt nation, soon lose all sense of respect for those within their power. It was to be revived by a new miracle. The rank of the Jewish governors of Babylon must have been an object of jealousy to the haughty soldiers and ministers surrounding the throne. The dedication of a Golden Image, probably to Belus, was made the occasion of involving them in a charge of disobedience to the royal command. On being questioned by the king, they refused the idolatrous homage, and were sentenced on the spot to be burned alive. Instantly, in the presence of the monarch and his nobles, a mighty wonder was wrought.

Four men were seen "walking in the midst of the fire, and they had no hurt; and the fourth was like the Son of God." They were brought out of the furnace, and Nebuchad-

upon the dependent throne. But this was a mere pause in ruin; for the city was again sacked, Zedekiah's eyes were put out, and the Temple and the walls of Jerusalem were destroyed. The failure of offspring had been already predicted by Jeremiah. "Is this man, Coniah, (Jechoniah,) a despised broken vessel?" . . . "O earth, earth, earth, hear the word of the Lord. Thus saith the Lord, Write ye this man *childless*, a man that shall not prosper in his days: for no man of his seed shall prosper, sitting upon the throne of David, and ruling any more in Judah."—xxii. 29, 30.

nezzar, overwhelmed and astonished, blessed the "God of the Jews;" and made a decree, "That every people, nation, and language, which speak anything amiss against the God of Shadrach, Meshach, and Abednego, shall be cut in pieces." This was followed by a new accession of authority. "Then the king promoted Shadrach, Meshach, and Abednego, in the province of Babylon."¹ The attempt to destroy them had thus given a new illustration of the power of Jehovah among the heathen, and a new protection to the captive people.

But Nebuchadnezzar, in his unchecked fortune, and the glittering scenes around him, gradually forgot the supremacy of the God of the Jews, a forgetfulness which would naturally be followed by the oppression of his captives. A Divine dream was sent to remind him of the precariousness of human power. Daniel alone could give the interpretation, and he declared it to be a summons to "break off his sins by righteousness, and his iniquities by showing mercy to the poor."² But the warning was forgotten, and within a twelvemonth, in the midst of a new burst of pride, at the moment of ascribing all his grandeur to himself, he heard his sentence from heaven; "The kingdom is departed from thee." He was exiled from the throne, in a frenzy which lasted for seven years. But this interregnum evidently administered to the increased protection of the Jews; a capricious and dangerous depository of power was deprived of all means of injury; while no successor, perhaps, equally dangerous, was suffered to ascend the throne. The three Jews and Daniel retained the virtual sovereignty of the empire; the jealousies and conspiracies of the native priests and princes must have been powerfully checked by the awful spectacle of their great king suffering before their eyes, under the declared hand of Jehovah; and the general feeling must have become still more impressive, when they heard him, on the first return of his understanding, pouring out the most boundless acknowledgment of the true God.

"Nebuchadnezzar the king, unto all people, nations, and languages, that dwell in all the earth; Peace be multiplied unto you. I thought it good to show the signs and wonders that the High God hath wrought toward me. How great are his signs! and how mighty are his wonders; his kingdom is an everlasting kingdom, and his dominion is from generation to generation."³

This event, which was soon followed by his death, must have placed the captives with powerful recommendation in the hands of his successor. And thus we find, that one of the first acts of Evil-Merodach, his son, was to bring the Jewish king from his dungeon, in the thirty-seventh year of his captivity, treat him with honour, and place him above all the other captive kings.

The accession of Belshazzar, the third in descent, again obviously endangered the condition of the captives. The king was a tyrant and a man of blood.⁴ The fame of Daniel, who would naturally shrink from such association, had evidently passed away. The Jewish governors of Babylon were perhaps dead, for their names are heard no more, and the king's

¹ That the suggestion of erecting the idol, or, at least, of compelling homage on its dedication, was an intrigue to destroy the Jewish governors; is rendered the more probable by our not hearing of any charge against Daniel, who held *no* civil office, or the other Jews, among whom there must have been many who would have refused the homage; and also by the king's subsequent decree, to "all who shall speak anything *amiss* against the God" of the three Jews.

² Daniel, iv. 8, &c.

³ Daniel, iv. 1, &c.

⁴ Xenophon, Cyrop. l. iv.

prejudice against the Jews was shown by the last outrage of his reign, the profanation of the sacred vessels of the Temple, in the feast given to his thousand lords.

But a new miracle replaces Daniel and his people before the eyes of the nation. He alone can interpret the memorable "handwriting on the wall," and as a recompense, he is declared the "third ruler in the kingdom." The prophecy of royal ruin is fulfilled, for on that night Belshazzar is slain; and thus, when Darius the Mede is installed upon the throne, he finds a Jew holding one of the great offices of the kingdom, that office conferred in acknowledgment of more than mortal wisdom, and that wisdom connected with the express event to which he owed his throne. The result is, the immediate elevation of Daniel to the highest rank of a subject; in the new settlement of the empire, by its division into one hundred and twenty provinces, he is placed not only above the princes of the provinces, but made first of the Three Presidents of the State. The protector of the Jewish people thus stands next to the throne.

But Darius was still a stranger to the name of the God of Jacob: and he was to be taught only by a new miracle. The same jealousy which had acted against the three Jewish governors of Babylon, acted against Daniel. While only the chief of the diviners he had been spared; but his office was now of the highest civil authority, and it was resolved to ruin the Minister. Yet, as Darius was not an idolater, the old artifice of homage to an idol could not be adopted again. The conspirators, therefore, tempted the royal vanity, and demanded the issue of a decree, that "for thirty days, no prayer should be offered but to the king," on penalty of death. Daniel, for whom the snare was expressly laid, was watched, and found praying, as usual, three times a-day, with his face towards Jerusalem. The decree was irreversible, and he was thrown to the lions. "But God sent his angel, and shut the mouth of the lions." Daniel came forth in sacred safety. The royal vengeance fell on the conspirators; and thus, at once, with his character divinely attested, and his enemies removed, he obtained a new security for his people; a proclamation of general homage to the "God of the Jews" thus going forth to the empire. "Then King Darius wrote . . . I make a decree, That in every dominion of my kingdom men tremble and fear before the God of Daniel: for He is the living God, and steadfast for ever, and His kingdom shall be even unto the end. He delivereth and rescueth, and He worketh signs and wonders in heaven and in earth, who hath delivered Daniel from the power of the lions."¹

Another signal event was at hand. At the commencement of the Captivity, Jeremiah the prophet had pronounced, that it should end in seventy years; and that the fall of the Babylonian empire should be simultaneous with its close. "Thus saith the Lord, That after seventy years be accomplished at Babylon I will visit you, and perform my good word toward you, in causing you to return to this place."²

"And it shall come to pass, when seventy years are accomplished, that I will punish the king of Babylon, and that nation, saith the Lord, for their iniquity, and the land of the Chaldeans, and will make it perpetual desolations."³

¹ Daniel, vi. 25, &c.

² Jeremiah, xxix. 10.

³ Ibid. xxv. 12.

Both events were of the most improbable kind, for there was perhaps no record of a nation thus restored, and Babylon was then at the height of human supremacy. Yet both were exactly fulfilled; the sands and mountains of Persia, within the seventy years, sent forth a subverter of the throne of Nebuchadnezzar; and the first act of the conqueror was to give liberty to the captive people.

“Now in the first year of Cyrus king of Persia, that the word of the Lord by the mouth of Jeremiah might be fulfilled, the Lord stirred up the spirit of Cyrus king of Persia, that he made a proclamation throughout all his kingdom, and put it also in writing, saying, Thus saith Cyrus king of Persia, the Lord God of heaven hath given me all the kingdoms of the earth; and He hath charged me to build Him an house at Jerusalem, which is in Judah. Who is there among you of all his people? his God be with him, and let him go up to Jerusalem, which is in Judah, and build the house of the Lord God of Israel, (HE IS THE GOD,) which is in Jerusalem.”¹

This proclamation was not more contradictory to the habits of ancient conquest, than to Persian principles, for the Persians abhorred the building of temples, as derogatory to the grandeur of the Deity. But in this instance, not only was the building of the Jewish temple ordered, but the king offered his treasures for the work, and even for the supply of the sacrifices. He further ordered that the 5400 gold and silver vessels of the Temple, which had been given to the idol shrines of Babylon, should be restored; and in thus relinquishing his spoil and releasing his captives, he further declared, that he was only performing a charge laid upon him by the “Lord God of heaven.”²

From this period a new and a total change took place in the fortunes of the people. They were henceforth to remain a broken nation, and their existence was to be almost a continued bondage under the successive pagan masters of Western Asia; the ten tribes were lost; only a remnant of Judah returned from Babylon; the rebuilding of the walls of Jerusalem was slow; and the poverty of the Temple was a source of sorrow to those who remembered the majesty and opulence of the glorious structure of Solomon. Yet Haggai even then proclaimed, in language full of all the ancient fire of prophecy, that a still nobler splendour than the past was to distinguish the impoverished Temple.

“Who,” he cries, “is left among you that saw this house in her first glory? and how do ye see it now? is it not in your eyes in comparison of it as nothing? Yet now be strong, O Zerubbabel, saith the Lord . . . For thus saith the Lord of Hosts; Yet once, it is a little while, and I will shake the heavens, and the earth, and the sea, and the dry land; and I will shake all nations, and the DESIRE OF ALL NATIONS shall come: and I will fill this house with glory, saith the Lord of Hosts.”³

B.C. 397. Malachi closed the prophetic canon by declarations equally distinct, that a Mighty

¹ Ezra, i. 1, &c.

² Josephus (*Antiq.* xi. 1, 2,) records a probable tradition, that Daniel showed to the king the prophecy of Isaiah, designating him by name as the liberator of the people. “Thus saith the Lord, thy Redeemer; . . . I am the Lord that maketh all things; . . . That saith of Cyrus, He is my Shepherd, and shall perform all my pleasure: even saying to Jerusalem, Thou shalt be built; and to the temple, Thy foundation shall be laid.” (*Isaiah*, xliv. 24, 28.)

³ Haggai, ii. 3, &c.

Restorer should come, and yet that his coming should sternly reveal the corruptions of Judah.

“The LORD, whom ye seek, shall suddenly come to his temple, even the Messenger of the Covenant, whom ye delight in . . . But who may abide the day of his coming? and who shall stand when he appeareth? . . . For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: . . . But unto you that fear my name shall the Sun of Righteousness arise with healing in his wings.”¹

From the era of the Restoration, Prophecy and Miracle were no more. A sudden stop was put, for nearly four hundred years, to those Divine interpositions which had acted with such powerful and constant agency on the national career. Judah had now finally fallen from her original inheritance, and, like the first master of mankind, she was to eat her bread in toil, and find the earth fertile only in the thorn and thistle. Yet it is remarkable, that she offended no more by the especial sin of her past generations; she was never again the idolater. And it is not less remarkable, that, as if for the express purpose of guarding her against a recurrence of the temptation, she was placed, for nearly two hundred years, under the guardianship of the *only* empire of heathenism, which abhorred the worship of images. But her whole career was now to exhibit even more than the common casualties of nations. She had descended from her original elevation, and, instead of sitting on a height from which only an unclouded heaven spread above her, and the tempests which devastated the pagan world rolled beneath her feet, she was to walk through the perpetual storm. Her original destination had been sovereignty, she was once to shine “the glory of all kingdoms;” but she had cast away this inheritance; and she was no more to impress the world by grandeur or enlighten it by wisdom; her office henceforth was simply, to preserve the “oracles of God,” to give a melancholy proof of the prophecies in her sufferings, and to secure the descent of the Messiah in the line of David. For duties like those obscurity was sufficient, yet duration was essential; and of her astonishing history, there is no feature more astonishing than her existence for the next five hundred years. Perpetually on the verge of dissolution, she still survived; she saw the young and vigorous empires of Babylon, Persia, and Macedon successively sink into the grave, yet without sharing their mortality; with every disqualification for permanency, a fettered vassal, in the presence of vast sovereignties; a disarmed race surrounded with a world of warriors; a helpless province, lying in the highroad of every competitor for the throne of Western Asia, she still resisted the principle of decay. Prophecy stood between her and the sepulchre; a great prediction was to be fulfilled, and, until then, she was to defy the contingencies of the world.

Jacob, on his death-bed, seventeen hundred years before, had prophesied, “The Sceptre shall not depart from Judah, nor a Lawgiver, from between his feet, until Shiloh come; and unto him shall the gathering of the people be.”²

¹ Malachi, iii. 1, &c.; iv. 1, &c.

² Genesis, xlix. 10. The commentators have injured this prophecy by overstraining it. Its meaning obviously is, *not* that a *continued* sovereignty was to exist in Judah, (which would be equally contradictory to history and prophecy), but, that the throne was not to be *ultimately extinguished*, until the coming of the Shiloh (the Sent), the Messiah.

From the epoch of the Captivity, the fulfilment of this prediction had become constantly more hopeless. Judah, successively a Persian viceroyalty, a slave of the ferocious monarchies of Egypt and Syria, and a Roman conquest, had lost sight of the diadem for nearly five hundred years; finally Rome, on declaring her tributary, had totally forbidden its assumption.¹

Yet, on the eve of the coming of our Lord, Judah saw a *king*, established by Rome herself; the first Herod, a man singularly formed for his troubled time; insatiable in the pursuit of power, but splendid in its possession, steering with unexampled dexterity through the conflicting factions of his country, conciliating all the successive masters of Rome, and, at length, after undergoing the most eminent personal hazards, calmly seated on a throne, sanctioned alike by Antony and Augustus, the rivals for the empire of the world.

Herod was the *first* monarch of all Palestine since the Captivity, as his grandson Agrippa (A.D. 41) was the *last*.² The prophecy was now to be fulfilled.

In the twentieth year of his reign, Herod commenced the rebuilding of the Temple.³ And in the beginning of the last year of the sole monarch of Judah, the mightiest event of human history was accomplished; the Shiloh came; THE LORD JESUS CHRIST WAS BORN.⁴

The purpose for which Israel had been formed, protected, sustained, and disciplined, was now done; and the catastrophe earned by long disobedience was to come.

It had been predicted by Moses, eight hundred years before; that Judah should perish by war, and that war made not by an Asiatic nation, but by one from a remote quarter of the globe, of a language unknown to the Oriental ear, and of unrivalled military power, and merciless execution.⁵ The sword was now put into the irresistible and unsparing hand of Rome.

The well-known havoc of the siege fearfully fulfilled the prophecy. The factions of Eleazar, Simon, and John, enfeebled the strength of the defenders, until the city fell. In the year 71 of our era, Jerusalem was stormed by the legions under Titus, and the Temple was burned; one million one hundred thousand Jews perished by famine and the sword within the walls, and ninety-seven thousand were sold into captivity. This was the mortal

¹ Aristobulus, about one hundred and seventy years before the national fall, had assumed the crown, but it was an unauthorised act, protested against by the people, and finally producing only a more formal and declared prohibition by the Roman government, at the capture of Jerusalem by Pompey, B.C. 63.—Antiq. xiv. 43.

² At his death his kingdom was *divided* among his family, and Archelans, whom he had appointed his heir, was named ethnarch, and prohibited to bear the title of king.—Joseph. Antiq. xvii. 11. The first Agrippa was king but for three years; the second had a mutilated kingdom.

³ With the object of defeating the prophecy of Malachi, it has been said, that the temple built by Herod was the *third*. But it was always regarded by the nation as the *second*, because it was built by portions only, as the former was removed, and also because the daily sacrifices had never been intermitted. (Hales, Chron. vol. ii. p. 650.) Josephus, in stating the duration of the *second temple*, reckons from the “second year of King Cyrus to the destruction under *Vespasian*.” The interval was 605 years.

⁴ It is not necessary to more than advert here to the differences of chronologers on the actual epoch of our Lord. The common calculation, introduced into the Western Church by Dionysius, A.D. 526, makes it some years later than the truth. But this does not interfere with the *fact*, of its being a short period *before* the death of Herod, as is evident from his decree for the massacre of the infants at Bethlehem.—Jahn, Heb. Commonwealth.

⁵ Dentonomy, xxviii.

wound; yet the hostile spirit survived for sixty troubled years, until a new insurrection broke out under Barchochebas (A.D. 134). Roman vengeance was then slaked to the full.¹ The whole of the Jewish settlements on the Mediterranean were covered with carnage; in Palestine 580,000 Jews perished in battle, or in flight and famine; and Judah, "scattered and peeled," was plunged into a depth of desolation, from which, in the long lapse of seventeen centuries, she has never been restored.

Even in this brief retrospect, it will be seen that the history of the Jews establishes, on the most solid grounds, the three truths most important to human knowledge:—the Being of a God, a Perpetual Providence, and a Moral Government of the world.

From its commencement, the idea of a Supreme Lord of heaven and earth is held continually before the mind. God forms the nation, protects it by His power, guides it by His wisdom, and punishes it by His justice; He is present to us in all the great relations of society; He is Father, Lawgiver, Judge, and King.

From its commencement, Providence is constantly shown in action; not as a remote and general supremacy, but as an immediate and *particular* superintendence; not power limiting itself to a rare and periodic interposition, but power combining the force of miracle with the most instant promptitude; not wisdom abstract and mysterious, but wisdom practical and shaping itself to all difficulties, continually meeting the changes of events by changes of expediency, alike unexpected in their nature, and complete in their adaptation; and ultimately, without infringing on human liberty, controlling all things into the direction of one sacred and beneficent Will.

From its commencement, the Moral Government of God is impressed on the whole condition of the people. If the universe has been created for the purpose of revealing the perfections of the Creator, it is not inconsistent with our consciousness of the variety and grandeur of the Divine attributes, to conceive that every orb of the countless millions which fill the skies may be the scene of some especial attribute. But we *know*, that Justice and Mercy are pre-eminently those illustrated in the Divine government of our world. The great displays of those attributes have obviously been successive, and they form the subjects of the two dispensations. Judaism was the representative of Justice. Its Law was "given on account of transgressions;" it was delivered in terrors, and enforced by death. Penalty was stamped on the whole frame of the religion; sacrifice was always before the national eyes; "Without shedding of blood there was no remission." And this purpose accounts at once for the sternness of the national discipline, and the severity of the national treatment of the Canaanites. Both were the result of that superior will which systematically connected punishment with crime. The lapses of the Israelite tribes themselves were inevitably followed by plague, famine, or the sword. At length crime grew intolerable, and the nation was extinguished. Justice then had its perfect work; and the appointed time for the revelation of mercy was come.

¹ Dio Cassius, l. lxxix.

Christianity is the representative of Mercy. It came *after* Judaism; for justice must condemn, before mercy can forgive. It was solemnly proclaimed by angels, the ministering spirits of the Old Covenant, as the establishment of a New Covenant; in which a new mediatorship was to exist, in which the glory was to belong exclusively to "God in the highest," and "peace" was to be given to man.

All its features express a principle totally distinct from that of its predecessor. Its Law was delivered, not in thunders, but in the voice of man. Among the first declarations of that law was, "Blessed are the merciful, for they shall obtain mercy;" the name of its Lord was Jesus ("the Saviour"). He announced, that He came, "not to *condemn*, but to *save*." The ancient "yoke" of ceremonial was broken away; and blood was seen no more upon the altar. Finally, as an unanswerable evidence to both the Christian and the Jew, that the ancient dispensation had finished its course, the Temple, in which *alone* its ceremonial could exist, was destroyed. And that Temple, which had been three times built, and by hands so different as those of the Jewish king, the Persian conqueror, and the Roman tributary; no impulse of ambition or zeal, no policy of monarchs, not even the undying attachment of the people, has ever been able to raise again. After eighteen centuries, a mosque stands on the summit of Mount Moriah.

The necessary limits of these pages preclude the inquiry into various circumstances of remarkable interest; for the principal events of the national history are also prophetic emblems, while the whole forms the material of the most striking analogies. The sending of the raven and the dove from the ark; the reigns of Saul, David, and Solomon; the three festivals of the Passover, the Pentecost, and the Tabernacles; and the sacrifice of the Atonement, are all both emblematic and prophetic: the career of the nation, from its commencement to its close, will be found to bear a distinct analogy to the career of human life; the succession of Judaism and Christianity, to paternal discipline; and the history of the world itself, to the progress of crime and conversion in the soul of man.

Christianity has yet to complete its course. It has been hitherto but a struggling and obscure mover on the great highway of nations; like the patriarchs, "a pilgrim and a sojourner," waiting for the promise of a "better country, that is a heavenly." In half the globe it is almost wholly unknown. In the more intellectual portions it is deeply enfeebled by public vice, and insulted by philosophic infidelity. Thus its native character is thwarted, and it is compelled to stand among mankind rather as the rebuker than the reconciler; rather as the prophet uttering the indignation of offended virtue, than as the angel pouring out those redundant and exulting promises, which it has brought from the Divine throne.

But Inspiration declares the triumphs of the future, with a voice as firm and as distinct as that in which it ever pronounced the calamities of fallen Israel. The dawn of its unending day will be the restoration of the exiles of Judah.

"If any of thine be driven out into the outmost parts of heaven, from thence will the Lord thy God gather thee, and from thence will He fetch thee: and the Lord thy God will bring thee into the land which *thy fathers possessed*, and thou shalt possess it. And he will do thee good, and multiply thee *above thy fathers*."¹

¹ Deuteronomy, xxx. 4, 5.

The Jew will be restored, but it is as the human frame will be restored; he will return from the moral grave, with a nature fitted for a new and higher course of existence. "THE KINGDOM WILL COME." In what form it will come, enthusiasm alone would attempt to define. But if there is truth in Scripture, or meaning in language, that coming shall fill the whole capacity of the human mind for magnificence and power, for loveliness and joy. The dominion of Christianity shall act in a general elevation of our nature; offering to our original thirst of knowledge, science the most boundless and sublime; to our love of distinction, eminence before which all the prizes of human fame are dust and air; and to our sense of religion, an enlargement of faculties, a vividness of views, and an exhaustless succession of discoveries, wholly beyond the contemplations of this world. Then shall we see even as we are seen, and know even as we are known. Then "our light afflictions, which are but for a moment, shall work for us an exceeding weight of glory."¹ It is in this general, but most expressive language, that we are to trace the nature of the "manifestation of the sons of God."² We shall know, we shall love, we shall adore; and all with increased intensity and magnitude of mind; the mysteries which have perplexed us in the world shall be solved; we shall see the use of the obscurities, the obstacles, and the sufferings of the Church, in leading to that high consummation, in which "righteousness and peace shall kiss each other," justice and mercy shall be reconciled. Then the great circle of Providence shall be complete; and the Majesty of God, investing itself with new grandeur from the triumph over evil, shall receive the homage of all intellectual existence, and answer it with new emanations of glory.

"AND HIS NAME SHALL BE CALLED WONDERFUL, COUNSELLOR, THE MIGHTY GOD, THE EVERLASTING FATHER, THE PRINCE OF PEACE."³

¹ 2 Cor. iv. 17.

² Romans, viii. 19.

³ Isaiah, ix. 6.

NOTE.—The dates in this Introduction are taken chiefly from the volume of Jahn; the latest, and apparently the most accurate, work on the general chronology of the Jewish nation.

* * Dr. Croly desires to mention, that the paragraph, in the description of the Convent of St. Catherine at Sinai, panegyricising the monks, and beginning with the words, "It is difficult to conceive a deeper devotion than that which prompts those brethren," &c., had been inserted in the original volume of the Illustrations *without* his knowledge, and is *totally opposed* to his opinions.



THE ARMORIAL ENSIGNS OF JERUSALEM,

EXHIBITED in the vignette above, were appointed by the chiefs of the first Crusade, after the capture of the city on July 15th, 1099, to be borne by the Christian king then elected. The device upon the shield was an adaptation of that used for the same metropolis three centuries before, as it was wrought upon the banner sent by Thomas the Patriarch, with other relics, to Charlemagne before his coronation, in the year 800. This Gonfanon, or Standard of Jerusalem, consisted of a square piece of white silk, to be displayed in the usual manner of a church-ensign, and on the banner was wrought a cross-potent, between four smaller plain crosses, all red, to signify the five wounds of our Lord. On assigning these arms to Godfrey of Bouillon and his successors, the leaders of the Crusade changed the colour of the crosses to gold; advisedly disregarding the well-known heraldic rule, if indeed it existed at the period, that colour shall not be placed upon colour, nor metal upon metal. An old manuscript, cited by André Favine, states the reason to be, that Godfrey should have arms given to him differing from the common rule of others; "to the end that when any should see them, thinking them to be false, they should be moved to make inquiry wherefore so noble a king should bear those arms, and thus become further

THE ARMORIAL ENSIGNS OF JERUSALEM.

informed of the conquest of the Holy Land." Favine quaintly conjectures, that the real reason for thus placing the charges of gold on a field of white or silver, is to be found in Psalm lxxviii. 13,—“ Though ye have lien among the pots, yet shall ye be as the wings of a dove covered with silver, and her feathers with yellow gold;” since, he argues, the arms of Jerusalem are the arms of the Catholic Church, and, in Scripture, the emblem of the Church is the dove.

The words “ Deus Vult!”—God wills it!—on the scroll above the shield, formed the unanimous response of the multitude to the address of Urban II. in favour of the Crusade, at the Council of Clermont, as related by William, Archbishop of Tyre. “ Be those words, then,” said the pontiff, “ your shout of battle, for they are prompted by the Deity.”

The shield is surrounded by the insignia of those religious and military orders, which were instituted for the support and honour of the Crusades in Palestine, and for the defence of the sacred country. Immediately behind the escutcheon is the eight-pointed cross of the Knights Templars, established about the year 1119, by Baldwin II., King of Jerusalem. This cross was adopted about sixty years after their foundation, and was intended to indicate the eight Beatitudes. Their original device, a red patriarchal or double cross, is also shown beneath the centre of the shield, having over it the medal of the Order of the Sword of Cyprus, instituted in 1195, by the King Guy de Lusignan. On the left of the escutcheon is suspended the badge of the Knights of the Holy Sepulchre, established in 1103, by Baldwin I., consisting of the golden crosses from the arms of Jerusalem; and on the right side appears the cross of the Knights Hospitallers of St. John the Baptist, instituted by the same sovereign in the year following.

Above the shield is placed the diadem of the kingdom of Jerusalem; and around the whole is a wreath of thorns in the midst of a glory. The allusion here is to the noble conduct and the words of Godfrey of Bouillon, when he placed on a crucifix the coronet offered to him as the elected sovereign, declaring, that “ he would never wear a crown of gold in that city wherein the Saviour of the world had worn a crown of thorns.”

THE VIGNETTE ON THE TITLE-PAGE.

THIS Vignette represents the façade of the Church of the Holy Sepulchre, which is built over the spot where our Lord was presumed to have been buried. The streets leading to it are all traditionally distinguished by events connected with the crucifixion. From the Serai, the present residence of the governor, said to be on the site of Pontius Pilate's palace, a street, named the Strada Dolorosa, or "Street of Sorrow," represents, in part, the path trod by our Lord to Calvary; another street then intervenes, and brings the pilgrim in front of the Church. The ground there expands into a large, open space, filled at the chief festivals, with sellers of crucifixes, rosaries, carved shells, bracelets, and other matters of the same kind, which are carried away in remembrance of the sacred soil.

During Easter, the period of Mr. Roberts's visit, this court was used as a bazaar, and was crowded with pilgrims and merchants. He thinks that the building must have been extremely beautiful previous to the fire of 1808, and regards it as still bearing a close resemblance to the rich architecture of St. Mark's, at Venice. The entrance is by an arched porch, with clusters of polished marble columns, principally of the beautiful verde antique, over which another tier of arches encloses the windows; the small building on the right is the Chapel of our Lady of Grief. The capitals of the pillars of the porch, with its frieze and cornices, are exquisitely carved, partly in the Greek style, and partly in what is termed the Gothic, forming as it were the link between the two, and showing that the arts at the time must have still been in a high state of excellence.¹ The narrow frieze over the doorway represents the triumphant entry of our Saviour into Jerusalem. One of the doors has been walled up; the existing one, formed of massive materials, has three locks, the keys of which are kept by the Turkish governor, and is opened only on certain days at fixed hours, in the presence of the three dragomans of the Latin, Greek, and Armenian convents. When the door is closed, the Greek Monks, who are now in possession of the Holy Sepulchre, receive their supplies by means of a basket let down from one of the windows. At the season of Easter, and during some of the great ceremonies of the holy week, the façade is hung with rich tapestry.

¹ Roberts's Journal.

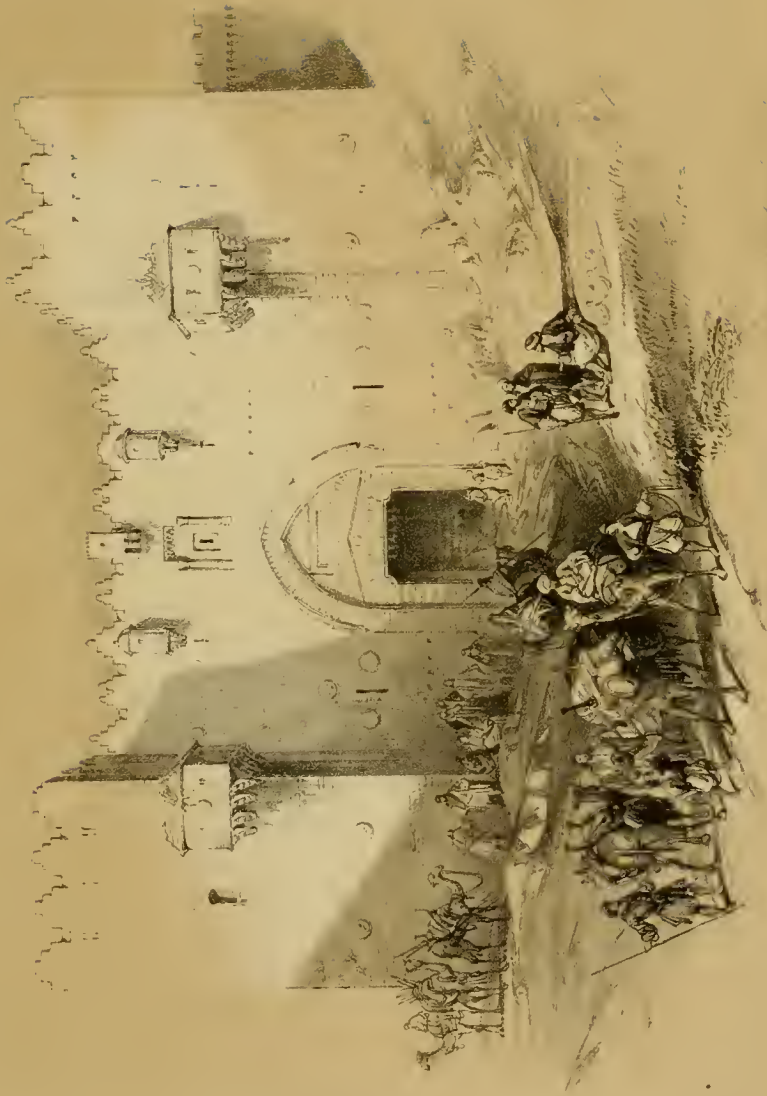
THE DAMASCUS GATE.

THE walls of Jerusalem are chiefly modern and Saracenic, but are built evidently on the site of more ancient walls, raised in the time of the Crusaders, and those, not improbably, formed of the material of others still more ancient. They consist wholly of hewn stones, in general not of remarkable size, and laid in mortar.

An Arabic inscription over the Yaffa Gate gives the rebuilding to Sultan Suleiman, in the year of the Hegira 948 (A.D. 1542). The walls are still stately, and, at a distance, picturesque; they have towers and battlements, the latter crowning a breastwork with loopholes. A broad walk passes along the top of the wall, protected by the breastwork, and reached by flights of steps from within. Their height varies according to the inequalities of the ground outside from twenty to fifty feet.

Jerusalem has four open gates and four walled up: which seem in general to retain the places of still older ones, and, in some instances, to be older than the walls. Of the four open gates, facing the four points of the compass, that of which the view is given looks to the north, and is called by the natives Bab-el-Amud, or "Gate of the Pillar." The "Damascus Gate" is a name given by the Europeans, from its leading to Damascus and Nablus by the great northern road. It is more ornamented than the others, and forms a striking object to the traveller.¹

¹ Roberts's Journal. Robinson, Biblical Researches, vol. i. 386.







Interior of the Cathedral of St. Peter and St. Paul, Rome, from the engraving by David Roberts.

THE ENGRAVER'S OFFICE, 15, N. B. ST. ST. PAUL'S CHURCH, LONDON.

THE GREEK CHAPEL OF THE HOLY SEPULCHRE.

THE Church of the Holy Sepulchre was nearly destroyed by fire in the year 1808; long neglected by the Latin Christians, it was repaired by Russia, which carefully cultivates its connexion with the Asiatic Greeks; and in consequence of this expenditure, the Greek monks have been put in possession of the most venerated parts of the edifice.

In the engraving the view is directed to the screen, which, as in all the churches of the Greek ritual, separates the nave from the altar. Though sculpture is rigidly excluded, pictures and other embellishments are largely employed. This chapel is lavishly ornamented; and though it exhibits a barbaric mixture of styles, Greek, Gothic, and Saracenic, the general effect is rich in the extreme. The profusion of gilding, the gold and silver lamps continually burning, and the elaborate decoration of every part, render the first view overpowering.

Near the centre stands a small vase, to which the Greeks attach great reverence, regarding it as the central spot of the earth, and call it the "Navel of the World." Mr. Roberts's Journal thus describes the scene as it met his own eye:

"March 31, 1839 (Palm Sunday).—This is a great day at the Holy Sepulchre, and we witnessed the procession early in the morning. Perhaps after seeing the splendid sights of this kind in Spain, they were seen to disadvantage, still to me they were most interesting. The Latins took no part in the spectacle, being shut out on account of the plague, and holding no communication with the city.

"The first, therefore, in the ceremonial, were the Greeks. Entering from their convent by the grand entrance, they walked three times round the rotunda inclosing the Holy Sepulchre, chaunting the service, and each bearing a palm-branch. Their banners and dresses were splendid. Their two bishops wearing circular caps and sumptuous robes, were supported each by two dignitaries wearing similar robes, crimson velvet embroidered with gold. At the head of the procession was carried a representation of Christ on the Cross, which the pilgrims pressed forward to kiss. On entering the chapel, the chief bishop, ascending the steps to the central opening of the screen, gave his benediction to the multitude, holy water was sprinkled, and flowers were strewed on the steps leading to the Holy Sepulchre. The two bishops then seating themselves on gilded thrones on either side of the chapel, distributed baskets of consecrated bread.

"Next followed the procession of the Armenians; their bishop wearing a mitre and a robe still more glittering than those of the Greeks, being covered with pearls and precious stones on a ground of crimson velvet. The Copts and Syrians joined this procession, being too few to form a separate one. The Copts carried a representation of Christ on the Cross and banners. But their appearance was poor, and their bishop bore but a staff of ivory, while those of the Greeks and Armenians were of chased gold set with gems."¹

The point of time in the engraving is when the Armenian bishop has taken his place in front of the altar.

¹ Roberts's Journal.

TOMB OF ST. JAMES.

THIS is one of four sepulchres in the Valley of Jehoshaphat, on the east side of the Kedron. It is an excavated tomb with an ornamental portal. The façade exhibits two Doric columns, fronting the west, and raised about fifteen feet above the ground in the same ledge of rock. The cavern is fifteen feet high by ten broad, and extends back about fifty feet. The monkish opinion is, that into this cavern the Apostle James retired during the interval between the Crucifixion and the Resurrection.

The other tombs are named from Jehoshaphat, Absalom, and Zachariah. There is no authority for those names. The mixture of the Greek style with the massive Egyptian shows, that they belong to a late period of art, and especially of art as adopted in the Oriental provinces of the Roman empire. They may be even of the age of Hadrian.¹

¹ Robinson, *Biblical Researches*, vol. i. p. 517.





JERUSALEM, FROM THE ROAD LEADING TO BETHANY.

JERUSALEM lies near the summit of a broad mountain ridge. This ridge, which is everywhere not less than from twenty to twenty-five miles broad, is in fact a high irregular table land. The surface of the elevated promontory on which the city stands sinks somewhat steeply towards the east, terminating in the Valley of Jehoshaphat.

The breadth of the whole site of Jerusalem from the Valley of Hinnom to the Valley of Jehoshaphat is about 1020 yards, or half a geographical mile. The surrounding country is of the limestone formation. The region is dreary, and the soil seems sterile; yet the olive thrives, and corn is grown in the levels and valleys. The vine and fig-tree flourish no longer on the hills, but the latter grows in the sheltered spots, and is frequent near Bethlehem. The city is called by the Arabs, *El-Kuds* (the Holy); and also by Arabian writers, *Beit El-Mukaddas* (the Sanctuary).¹

The spectator is presumed to be standing on the Mount of Olives, looking towards the Mosque of Omar, which stands on the central point of the view. On its left is the Mosque *El Aksa*.

The space within which those edifices stand, is inclosed by a wall of great thickness, formed of stones of remarkable size, some of them thirty feet, and with great probability supposed to have formed part of the original wall of the platform, on which stood the temple built by Herod. This inclosure is the summit of Mount Moriah, on which no Christian or Jew was once permitted to set his foot (though of late years, the prohibition is occasionally relaxed).

Beyond, and rising above it, is Mount Sion, the site of the city of David. Its northern part is now the most dilapidated portion of Jerusalem, and is chiefly inhabited by Jews, in a state of poverty. On the summit are seen the towers of the citadel. To the left is the Armenian convent: still farther to the left, and outside the walls, is the Muslim Tomb of David; and near it a small Greek Church built on the spot assigned by tradition as the place where the "Last Supper" was solemnized. Farther on the right is *Acra*, the third hill, on whose ridge stands the Church of the Holy Sepulchre; the ridge is separated from Zion by the *Tyropæon*. And still farther to the right, and also within the walls, is the fourth hill, now covered with hovels. The summit commands a fine view of the city; and the monks have chosen to assign it as the site of a palace of Herod Agrippa. Its position would certainly accord with the taste and policy of a race, who so strikingly united

¹ Robinson, vol. i. p. 380.

the pomp of royalty with the vigilance of despotism. Beyond this hill and the walls lies the Tomb of the Kings.

At the foot of the spectator is the Valley of Jehoshaphat, through which flows the brook Kedron. Immediately under the Gate of St. Stephen is a small church traditionally standing over the burial-place of the Virgin Mary. Close to it is the memorable Garden of Gethsemane. To the right of the garden is the Pillar of Absalom, and lower down are the disputed "pools of Siloam."¹

¹ Robinson, vol. i. p. 391.

ENTRANCE TO THE TOMB OF THE KINGS.

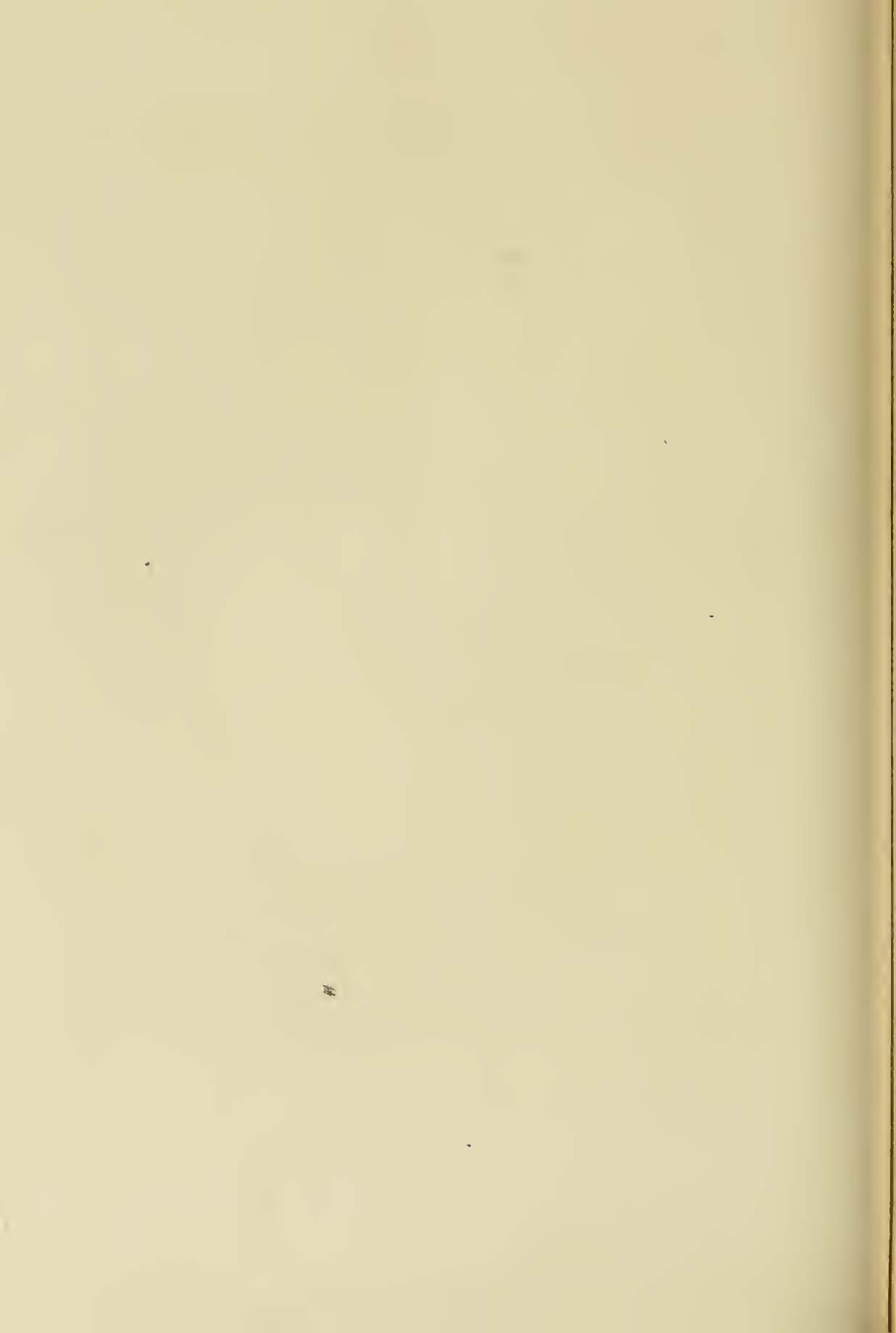
THIS remarkable sepulchre, strongly resembling those of the Egyptian Thebes, is the finest relic of the kind in the neighbourhood of Jerusalem. Its present name has been long given by the Europeans, from a vague conception of its being the burial-place of some of the Jewish monarchs. From the elegance of its front and the general beauty of its sculpture, it has been compared with the sepulchres of Petra, and thence conjectured to have been the work of Herod, whose descent was Idumaean. But the weight of evidence inclines to its being the tomb of Helena, Queen of Adiabènè, who had become a convert to Judaism.¹

The sepulchre lies to the north of the Damascus Gate, and at a short distance from it, on the slope to the Valley of Jehoshaphat. The portal was originally twenty-seven feet long, but it is now much broken away. The sides of this portal were ornamented with columns or pilasters; and there were two intermediate columns, now broken down, which divided the front into nearly three equal parts. The rock above is richly sculptured in the later Roman style. The sepulchre consists of a large square pit sunk in the solid rock. In the western wall of this sunken court is a hall also excavated in the rock, thirty-nine feet long by seventeen wide, and fifteen high. To this belongs the portal just mentioned. Within this hall is the entrance to an ante-chamber, and within this again are three large and two smaller chambers containing the fragments of marble sarcophagi.²

¹ Josephus, B. J. v. 4. 2.

² Robinson, vol. i. p. 528.







Constantinople. The Seraglio. From the Seraglio. Engraved by J. G. Thompson. Published by W. & A. G. Leitch, 1841.

THE MOSQUE OF OMAR, ON THE ANCIENT SITE OF THE TEMPLE.

THIS fine monument of the style of building under the Caliphate stands on Mount Moriah. It is recorded by the Arab historian, Seid Eben Batrik, that when the Caliph Omar took Jerusalem, the conqueror inquired of the Patriarch Sophronius, which would be the most fitting site for a mosque. The patriarch, by a choice which it is now difficult to understand, led him to the ruins of the Temple. Successive caliphs enlarged and adorned the mosque. At the capture of Jerusalem by the Crusaders it was consecrated as a Christian Church, but on falling into the hands of Saladin, it became a mosque again. The lively narrative of Dr. Richardson, who had contrived to evade Mahometan vigilance, gives us the best notice of the structure. Enveloped in a black robe to avoid observation, and attended by an interpreter, he ascended the southern slope of Mount Moriah, and entered the Haram Schereef, (or "noble Retirement for Devotion,") an inclosure of 1489 feet by 995, in the centre of which stands the Sakhara, (or "Shut Up,") the Mosque of Omar.

"After viewing the building, we then," the narrative proceeds, "hied out of the Gate of Paradise (Bab-el-Jennè), passed by the 'Judgment-Seat of Solomon,' and descended into the inclosure. Here we put on our shoes, and walked through the trees, to a house adjoining the wall of the inclosure, in which is said to be the throne of Solomon. From this we ascended by a stair to the top of the wall, and sat upon the stone on which Mahomet is to sit at the day of judgment, to judge the re-embodied spirits assembled beneath him in the Valley of Jehoshaphat. Descending from this seat of tremendous anticipation, we walked along the front of El Aksa, the other mosque, which occupies the side of the inclosure."

A visit in daylight, in which he was accompanied by some Turks of rank, enabled him to enjoy a still more accurate view. The ground is verdurous, and scattered over with orange, olive, cypress, and other trees.

"In the sacred retirement of this spot, the followers of the Prophet delight to saunter or repose, and arrayed in the gorgeous costume of the East, add much to the beauty and interest of the scene, which they seem unwilling to quit either in going to, or returning from, the place of prayer. Round the edge of the Stoa-Sakhara, or platform of the mosque, are many small houses, for private prayer, and other purposes connected with the principal building; but the Sakhara itself is the chief ornament of the whole. It is a regular octagon of about sixty feet a side. It is entered by four gates, and the walls are faced to a certain height with marble; the sides are panelled, and the upper story of this elegant building is faced with small tiles eight or nine inches square, and painted white, yellow, green, and blue. On each side there are seven well-proportioned windows, except where the front interferes. The whole is extremely light and beautiful, and from the mixture of the soft colours above, and the blue and white tinge of the marble below," says the Doctor, "I

was more delighted with it than any building I ever saw." It is now, however, much defaced, and, like most of the Mahometan structures in Palestine, is sinking into decay.

The front group consists of Greek Christians, pilgrims to Jerusalem and praying towards the Holy Sepulchre. They stand on a terrace of the dilapidated Church of St. Anna, which is built over the grotto shown as the birth-place of the Virgin. The Mount of Olives is partially seen on the left. In the same direction is the principal entrance to the mosque, which no Christian is allowed to pass. The view is taken from the terrace, looking down to the Pool of Bethesda; the lower portion of the walls is ancient, (the upper part Saracenic,) and may have formed part of the Tower of Antonia.

¹ Roberts's Journal. Robinson, *Biblical Researches*, vol. i. p. 415, &c.

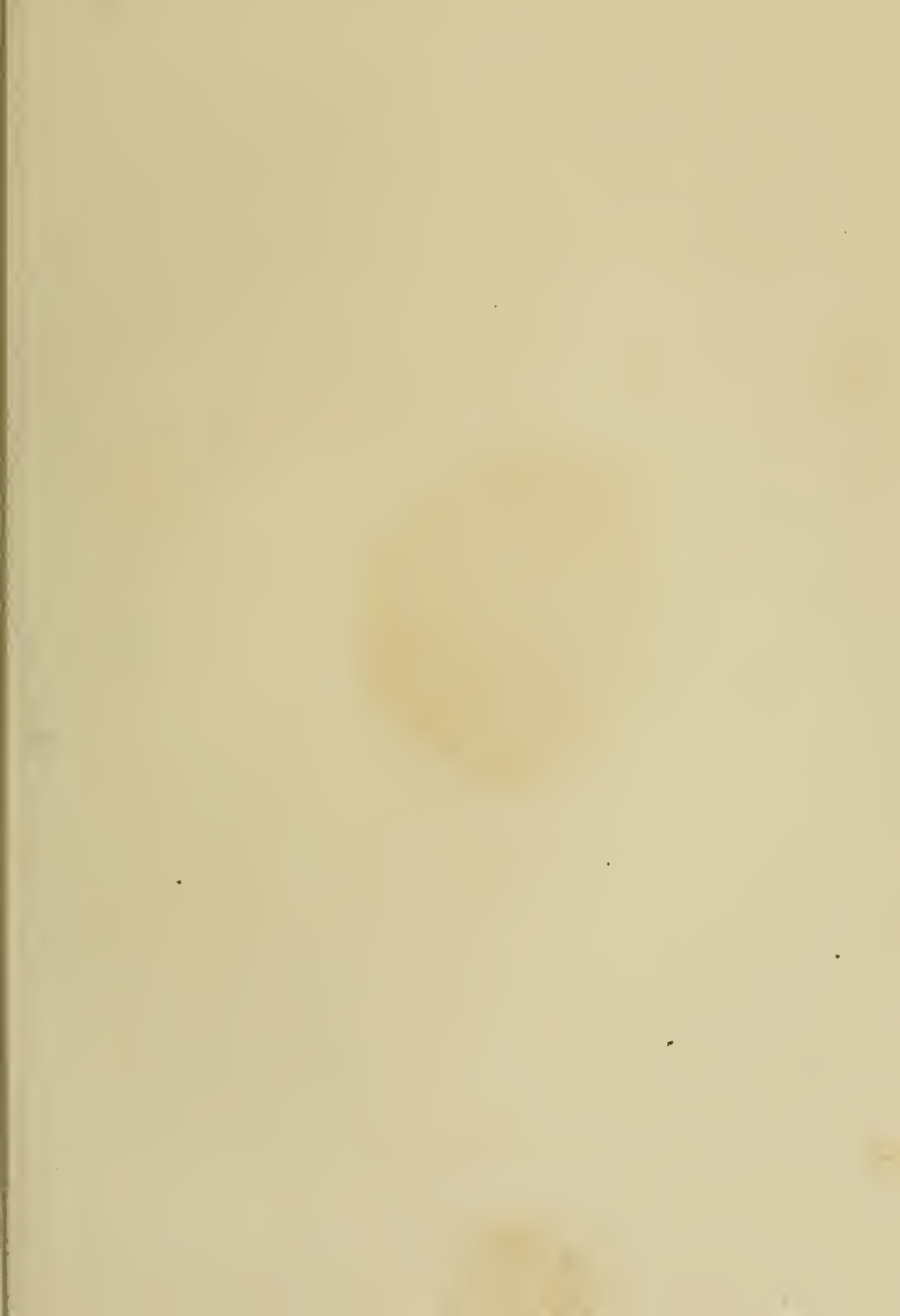
THE TOMB OF ZECHARIAH.

THERE are four monumental structures in the Valley of Jehoshaphat, on the east side of the Kedron, and opposite to the south-east corner of the Grand Mosque. Those have received from monks and travellers the names of the Tombs of Jehoshaphat, St. James, Absalom, and Zechariah. The two latter are real monuments of rock, the two former are only excavated tombs with ornamented portals.

The Tomb of Zechariah is so called in allusion to him who was "slain between the temple and the altar." It is a square block, of about twenty feet on each side, the rock having been cut away round it, so as to form an area in which it stands isolated. The body of the tomb is about eighteen or twenty feet high, and apparently solid. The sides are decorated each with two columns, and two half columns, the latter adjacent to square pillars at the corners, and all having capitals of the Ionic order. Round the cornice is an ornament of acanthus leaves, about three feet high, and above this the top is formed by an obtuse pyramid ten or twelve feet in height. The whole monument has thus an elevation of about thirty feet, and, with all its ornaments, is wholly cut out of the solid rock.¹ It exhibits a singular mixture of the styles of Greece and Egypt; somewhat of the classic elegance of the former, with the massiveness of the latter.

¹ Robinson, *Biblical Researches*, vol. i. p. 518.







THE VALLEY OF THE GREAT RIVER

THE VALLEY OF THE GREAT RIVER

JERUSALEM FROM THE SOUTH.

JERUSALEM was founded by Melchizedec,¹ in the forty-sixth year of Abraham, 2107 years before the nativity of our Lord, and 2177 before its siege by Titus. It was even then named Salem (peace), doubtless with prophetic reference to its future purposes, as the centre of pure religion in the world.

Yet, in an historical point of view, no name could seem more unsuited to its fortunes, for no other city of the earth has ever undergone so constant and so terrible a succession of sufferings.

After the general conquest of Canaan under Joshua, it fell into the hands of the Jebusites, by whom it was fortified, and from the strength of its position, it was probably impregnable to the rude science of those early times; but David² had the daring to attack, and the skill to master it, by entering through an aqueduct, from which he ascended into the city. On its capture he made it the capital of the kingdom, and on the Hill of Zion erected a palace for himself with other buildings. Solomon next levelled the summit of Mount Moriah, and on it built the Temple. Our space prohibits the detail of the calamities which so soon overshadowed its splendours. Josephus sums them up in one expressive record: "Jerusalem was taken six times, but desolated only twice. The several captures were by Sesac, the Babylonians, Antiochus, Pompey, Herod, and Titus; its *desolations* were by the Babylonians and by the Romans under Titus."³

The horrors of the Roman siege, as narrated by Josephus, proverbially form the most overwhelming collection of the images of suffering by famine, popular fury, and national despair, that were ever combined to make the fall of a people fearful to its own age and memorable to every age to come.

The siege, in all its parts, distinctly exhibits a supernatural influence, controlling human circumstances into the means of more consummate destruction. It was pressed at the Passover, the last period at which military prudence would have attempted the attack. But as almost the whole male population of middle age were assembled in the city, the havoc must have been thus only the more sweeping.

The singular tardiness, and even incertitude of design, exhibited by the Roman army in its first attempts, so inconsistent with the habitual daring and decision of the Roman system of war, unquestionably had the effect of deluding the city into a more continued resistance, and thus inflicting a more irrecoverable ruin.

The destruction of the Temple was wholly opposed to the policy of Rome, which prided itself on its indifference to the worship of its conquests; and it was even directly opposed to the commands of Titus, who naturally wished to preserve its plunder for his triumph, and who must have looked on the Temple as the noblest trophy ever won by a conqueror. But a mightier power was there, and all perished.

¹ Joseph. B. Jud. vi. 10.

² 2 Sam. v. 6.

³ Bell. Jud. vi. 10.

The prophecy of our Lord, "Verily, I say unto you, There shall not be left one stone upon another," was literally fulfilled: the Temple was utterly ruined and has never been restored.

In the sixth century Justinian built a superb church to the Virgin Mary, which stood on the site of the present Mosque El-Aksa. A hundred years after, the Khalif Omar took Jerusalem (A.D. 636), and was the founder of the mosque standing on the site of the Temple, and which still bears his name.

In 1099, the Crusaders took the city by storm. The mosque was then consecrated as a Christian church; but on the capture of this most unfortunate city again by the Saracens (A.D. 1187), the crescent was restored. Jerusalem has since fallen successively into the hands of the Turks and the Egyptians, and is now a Turkish possession. But the eyes of Europe have been directed to it in our day, with an interest unfelt since the age of the Crusades, and founded on higher principles than those of worldly ambition. At this hour, the whole Christian world, by a new and nobler impulse, "prays for the peace of Jerusalem."

THE EXTERIOR OF THE HOLY SEPULCHRE.

THE first and most interesting object within the walls of the Holy City, the spot to which every pilgrim first directs his steps, is the Holy Sepulchre: but the traveller finds his expectation strangely disappointed when, approaching the hallowed tomb, he sees around him the tottering houses of a ruined city, and is conducted to the door of a gigantic church.

Though the handsome cupola is visible from most parts of the town, yet, there being no peristyle, the access to this, the principal monument of the piety of the Empress Helena, is difficult, being nearly surrounded by buildings which at various periods have been allowed to be run up against it. It can be entered only from the south.

With the exception of the façade (represented in the vignette title-page), there is nothing remarkable in the external architecture or decoration of this mass of buildings, which is necessarily irregular from an attempt to bring under one roof the events of the Gospel history—the Golgotha and the Tomb, now shown in the Church of the Holy Sepulchre.

The ruined tower to the left was anciently the belfry.



Engraving of the Temple of Solomon, Jerusalem, as it appeared in the year 1830.



Peiræia, the harbor of Athens, from the Acropolis.

THE CITY OF PEIRÆIA

THE POOL OF BETHESDA.

THE eagerness of the early monks to give Scriptural names to every prominent feature of Jerusalem, has affixed the title of the "Pool of Bethesda" to the reservoir on the north of the Great Mosque.

In the opinion of Robinson, this reservoir merely formed a part of the fosse of the "Acropolis," or Fortress of Antonia. Its dimensions certainly seem altogether incompatible with the purposes of the Bethesda of Scripture, whether those were the bathing of the sick, or the washing of sheep preparatory to their sacrifice in the Temple; for it measures 360 feet in length by 130 in breadth, and is 75 deep, even now, though there is evidently a great accumulation of earth at the bottom. There can be, however, no doubt of its having been used as a reservoir, for its sides have been cased with small stones, and those again have been covered with plaster; but this portion of the work wants the completeness of ancient skill.¹

The western end is built up like the rest, except at the south-west corner, where two lofty arched vaults extend under the houses which cover that quarter. The northern one of those arches is nineteen feet broad, and it has been penetrated to the extent of a hundred feet, and apparently extends farther. The other is twelve feet in breadth, but both are heaped with earth. It is conjectured that the trench, of which this excavation forms a part, was filled up by Titus in the siege, when, in order to carry on his works for the assault of the Temple, he levelled the Fortress of Antonia.

Eusebius and Jerome speak of a *piscina probatica*, shown in their day as Bethesda, a double pool, one part filled by ruins, and the other tinged of a reddish dye, as if mixed with blood; but they give it no locality. The name in later times was applied, apparently, from the neighbourhood of the reservoir to the St. Stephen's Gate, which was mistaken for the sheep-gate.

The bottom is generally dry, though at the time of the Artist's visit, in April, there was some water stagnating in it. It contains shrubs, and a few trees not tall enough to reach above the level of the street.

The view is taken from the street leading to the Great Mosque. The characteristic feature of Jewish architecture is exhibited in the domes, which form the roof of every house, a result of the costliness of timber; but, from its wanting the lightness of the Oriental dome, in general the effect is poor and monotonous. The tower on the right is the minaret standing in the inclosure of the mosque, and the ruins beneath are conceived to be the remnants of the Tower of Antonia.²

¹ Biblical Researches, vol. i. p. 434.

² Roberts's Journal.

THE TOWER OF DAVID.

THE citadel of modern Jerusalem, an irregular assemblage of square towers, lies on the north-western part of Sion, to the south of the Yaffa gate. It has on the outer side a deep fosse. A solid sloping bulwark, rising from the bottom of the fosse, at an angle of about forty-five degrees, protects the towers. This bulwark bears evident marks of remote antiquity, and by Robinson¹ is thought to be of the time of Hadrian. At the capture by the Crusaders (A.D. 1099), this was the strongest part of the city, and here the garrison made their last stand. When the walls were thrown down by the Moslems (A.D. 1219), this fortress was preserved, and bore the name of the Tower or Citadel of David until the sixteenth century, when it was occasionally called the Castle of the Pisans, from having been once rebuilt by citizens of that republic.²

The north-eastern tower, now especially called the Tower of David, attracts notice by its size and antiquity; for though the upper part is modern, the lower is formed of vast stones, wrought in the manner of the ancient masonry, and, in all probability, a remnant of the Tower Hippicus, built by Herod, and left standing by Titus when he destroyed the other defences.³ Some of the stones are twelve feet long by three feet five inches broad. The height of the ancient portion is about fifty feet.⁴

¹ Biblical Researches, vol. i. 454.

² *Pisanorum Castrum*. Adrichonius, 156, quoted by Robinson.

³ Josephus, Jewish War, vii. 1. 1.

⁴ Roberts's Journal.



Le fort de S. Pierre de la Rivière de la Platte.

H. B. DUBOIS DEL.



David Roberts R.A.

THE SHRINE OF THE HOLY SEPULCHRE.

EASTER is the chief period of pilgrimages to Jerusalem, and the number of pilgrims frequently amounts to 20,000. The Church of the Holy Sepulchre is opened but on fixed days, and on those, at this season, the pressure is enormous. The first aspect of the exterior is striking. It is a vast and splendid monument, solemn, imposing, and rich for the time at which it was erected. It is true, that it is not the Church built by the mother of Constantine; but in its rebuilding by the Christian kings of Jerusalem, the ornaments of the Byzantine architecture have been preserved, and, with those of the Greek and Eastern, form a noble and most picturesque temple.

But the multitude offer a vivid and still more picturesque scene. There are displayed costumes and countenances from all parts of the world; the splendid robes and dark visages of the Asiatic, the powerful features of the Greek, the Italian monk, the Syrian mountaineer, the Christian of India, some countenances wild and barbarian, some brilliant and civilised; some which give the impression of every sterner practice and passion of desert life; others which a Titian or a Raphael might have taken as models of the saint or martyr, calm, lofty, and intellectual: a vast congregation gathered by one powerful impulse to do homage to the most awful place of recollection on the globe.

But the gate is at last opened, generally after a delay which produces many a murmur, and the multitude, with the rush and roar of a torrent, burst in. On entering the vestibule, the keeper of the porch, a Turk, is seen sitting, frequently with a group of Turks, on his richly-covered divan, smoking, and with coffee before him. But none pause there; the crowd pass on, struggling, pressing, and clamouring. But, at the instant of their entering the grand dome, all is hushed; in front of them lies the "Stone of Unction," the crowd fling themselves on their knees round it, weep, pray, and attempt to touch it with their foreheads; hands are seen everywhere clasped in prayer, or hiding their faces as if the object were too sacred to be gazed at; tears are rolling down cheeks, and sobs are heard that seem to come from hearts overwhelmed with reverence and sorrow.

The Church is a lofty circular building, surmounted with a dome, and surrounded by tall square pillars supporting a gallery. The general effect is bold and stately. Immediately under the dome stands the shrine, an oblong building, twenty feet long and twelve feet high, circular at the back, but square and finished with a platform in front, and with a cornice and cupola of marble. The style of this structure is fantastic and poor, the work of a nameless builder employed by the Greek monks in 1817. But who can regard such trivialities in the midst of such a scene? That building covers the Holy Sepulchre!

It is perfectly known that the site of our Lord's tomb, of the crucifixion, and all the other leading events of his glorious Passion, have formed the topics of learned dispute. But into those discussions we have no wish to enter. The heart, and the understanding too, may rest fully contented with the fact, that whether within or without this dome, here

trod our Lord; within the circuit of the city standing at this hour were wrought his miracles; were heard those lips "which spake as never man spake;" were uttered those fearful denunciations which condemned Judah to bondage; and with not less authority, those infallible and illustrious promises which declare that she shall yet break her chain, and see her King in triumph, as she saw him in humiliation. Under such feelings, all minute doubts disappear; the mind takes no interest in minor localities; all Jerusalem is one magnificent locality. Through these streets the Saviour passed; on that height he taught in the courts of the Temple; from that Mount of Olives he looked upon the golden domes, and sculptured towers, and marble walls of Jerusalem! Those facts are known beyond all doubt; those are sufficient for the heart; and fallen as the City of David is, Christendom bears in sacred memory, that "her stones were laid in holiness," and longs for the coming of the day when a splendour, not borrowed from sun or star, shall fill her courts with new-born glory.

THE GOLDEN GATE.

THIS is a massive structure, a double gateway, projecting from the eastern wall into the area of the Harem-esh-Sherif (the Noble Sanctuary), in which stands the Great Mosque. Its floor is several feet below the level of the area. After the second revolt and total ruin of the Jewish people, Hadrian (A.D. 136) built a new city, which he called *Ælia*; and, for the purpose of offering the last insult to an unhappy nation, he raised a temple to Jupiter on the site of the Temple of Solomon. The style of the Golden Gate appears to refer it to this period; the external front and arches are unquestionably of Roman origin; and of the interior it is evident, that "a central row of noble Corinthian columns and a groined roof, had once formed a stately portico of Roman workmanship."¹

The name "*Porta Aurea*" cannot be followed higher than the tenth century. This gate was found walled up in the time of the Crusades, but was then opened once a-year, on Palm Sunday, from a tradition that through it our Lord made his entry into Jerusalem as king; a tradition probably arising from the stateliness of its architecture. By the Moslem, however, it is kept constantly walled up from a singular dread, that through it a king shall enter, who is to make himself master not only of Jerusalem, but of the globe. And that their vigilance, at least, may not be wanting to avert the conquest, they keep a sentinel constantly on duty in a tower flanking the gateway.²

¹ Bononi and Catherwood, referred to by Robinson, *Biblical Researches*, vol. i. p. 438.

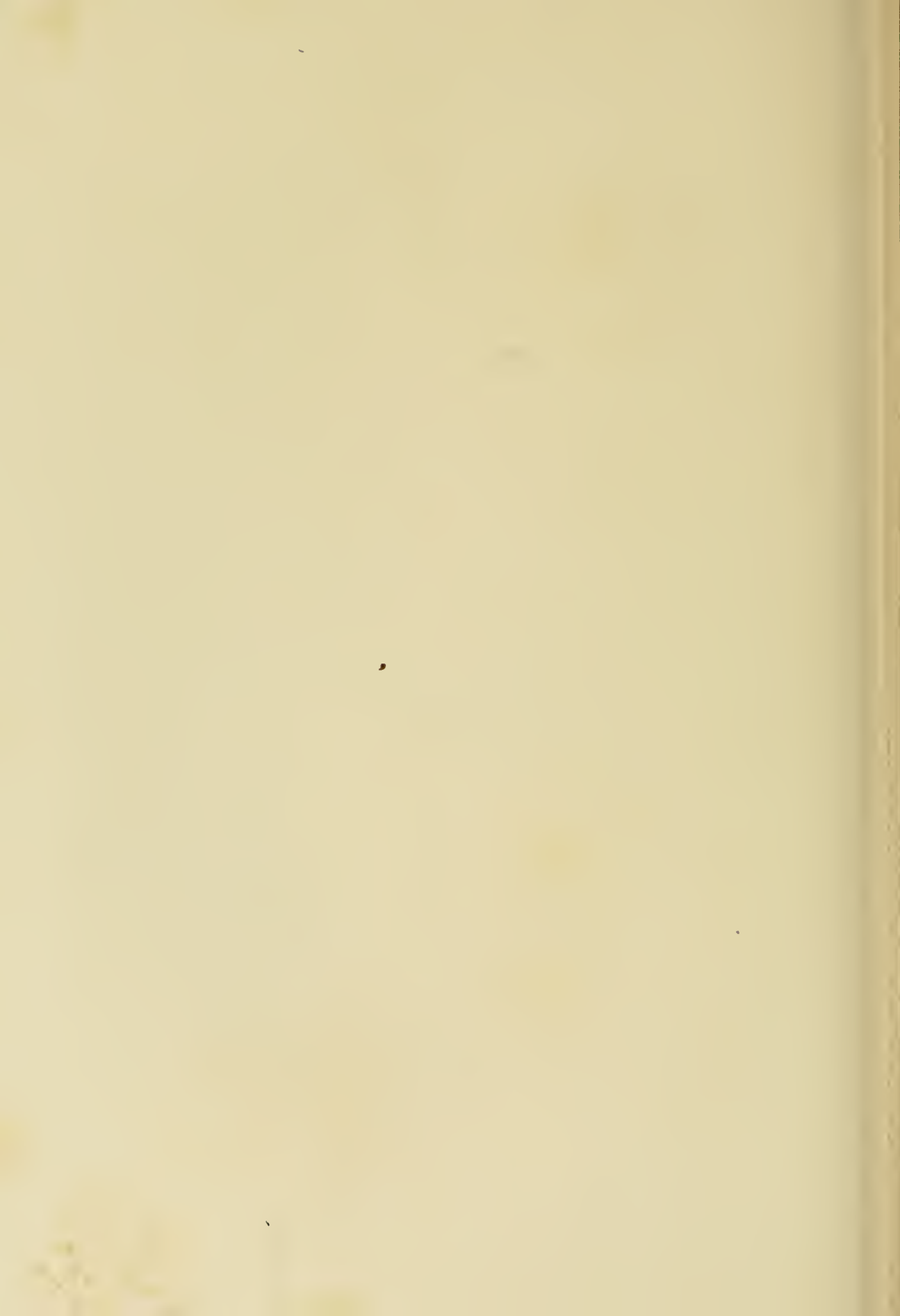
² Stephens, p. 94.



James Robertson del.

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THE TEMPLE OF SOLOMON





W. H. Sturt

View of the city of Jerusalem from the Mount of Olives

Engraved by W. H. Sturt from a drawing by J. G. Thompson

THE CHURCH OF THE PURIFICATION.

AN inquiry has been long on foot among the intelligent investigators of the Holy Land, for the site of the great Church built by Justinian, in honour of the Virgin Mary, in the sixth century. Procopius, in his description of the imperial works,¹ states it to have been erected on the loftiest hill of the city; adding, that as there was not space enough for its intended magnitude, the architect was compelled to raise a wall with arched vaults from the valley to support the south-east part of the edifice. The only fabric whose site corresponds with this description is the Mosque El-Aksa, at the southern extremity of the inclosure of the Harem-esh-Sherif. It stands adjacent to the southern wall, where the latter is about one hundred feet above the foundation of the parallel city wall. The mosque is 280 feet in length from north to south by 190 broad. It is universally regarded by the Oriental and Western Christians as an ancient Christian Church, once dedicated to the Virgin, and the latter give it the name of the Church of the Purification or Presentation.² The interior retains exactly the appearance of an ancient *Basilica*.³

In researches like these, the reader must be warned of the extreme difficulty of verifying points of topography much more important than the sites of imperial labours. Until the beginning of the fourth century Jerusalem was in Roman hands, deprived of all rights but those which cannot be refused even to the slave, and almost forgotten by the world. The establishment of Christianity on the imperial throne once more turned the general eye to Jerusalem, yet less as the seat of Jewish grandeur than as the memorial of Christian sacrifice. Invention became busy, and perhaps unscrupulous. Whatever the mother of the Emperor sought for, she was sure to find. Where the site was unknown to authentic record, tradition was ready, or where even tradition failed, all difficulty vanished before a dream. Thus Helena ascertained all the chief localities of the life of our Lord in Jerusalem. During the three following centuries Jerusalem became a place of pilgrimage to the pious, the curious, and the superstitious. The pilgrims adopted the legends of the past, or made legends of their own; until every spot of the sacred region was partitioned among rival fables. But this visionary age received a sudden and formidable check; the Saracen came, overspreading the land like a flood, and the pilgrim and the fable perished together. The Crusades were a bold and brilliant effort to restore the fallen honours of Jerusalem; but, while the Saracen scimitar was still glittering from the Nile to Lebanon, the knights were too amply employed in guarding their feeble sovereignty, to revive controversies, which probably their martial habits taught them to disdain.

On the revival of letters in Europe, Jerusalem became once more that object of interest, which it has continued to the present day. But the eager acquiescence with which the first travellers listened to the authority of the Conventuals, was suddenly changed into almost total doubt; and a species of calm scepticism as to every locality became the tone of the

¹ Procop. de *Ædificiis*, Justin. v. 6.

² The title of the Purification is rejected by Quaresmius.

³ Bononi, quoted in *Bib. Researches*, vol. i. p. 439.

European traveller.¹ This, too, has had its period, and a more rational spirit has succeeded. But Jerusalem is already assuming in the European eye a higher rank than belongs to historic recollections. For to what other spot of earth was language like this ever spoken?

“It shall come to pass in the last days, that the mountain of the Lord’s house shall be established in the top of the mountains.

“And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob . . . for out of Sion shall go forth the law, and the word of the Lord from Jerusalem.

“O house of Jacob, come ye, and let us walk in the light of the Lord.”²

¹ Rauwolf, Korte, and Cotovicus, were among the chief doubters; until the visit of Clarke, who doubts everything. Robinson, who has been adopted as our chief authority in these descriptions, evidently deserves respect for his judgment, diligence, and learning.

² Isaiah, ii. 2, 3, 5.

THE UPPER FOUNTAIN OF SILOAM.

SILOAM consists of two basins or fountains, the upper one of which is a fissure in the solid rock. A flight of steps leads down on the inside to the water, and close at hand, on the outside, is the reservoir.¹ This seems to be generally acknowledged as

“Siloa’s brook that flowed
Fast by the oracle of God.”

The drawing of the water from Siloam in the Feast of Tabernacles (though no direction on the subject is to be found in the Mosaic Law) became a remarkable ceremonial in the latter ages of Judea.

The priest with his attendants received it from the fountain in a golden vessel, and then, returning to the Temple, mingled it with wine, and poured it on the altar. The origin of the custom has been the subject of much discussion among the rabbins, but it is generally supposed to have originated in the verse of Isaiah (xii. 3), “With joy shall ye draw water out of the wells of salvation.” Much exhibition of popular rejoicing, with sounding of trumpets and horns, accompanied this ceremony. The whole Feast of Tabernacles was peculiarly a display of popular exultation, as it occurred in the finest season of the year, after the gathering of all the harvests; was under tents and bowers, reminding the people of the happiest scenes of the national life; and was typical of the period when earth is to be paradise again, and Israel is to be restored for ever. The water from Siloam was drawn on every day of the seven during which the feast continued. But the most solemn outpouring was on the last, the chief day of this memorable celebration. Our Lord refers to it, as prefiguring the outpouring of the Holy Spirit. (John, vii. 39.)

¹ Robinson, *Biblical Researches*, vol. i. p. 497.

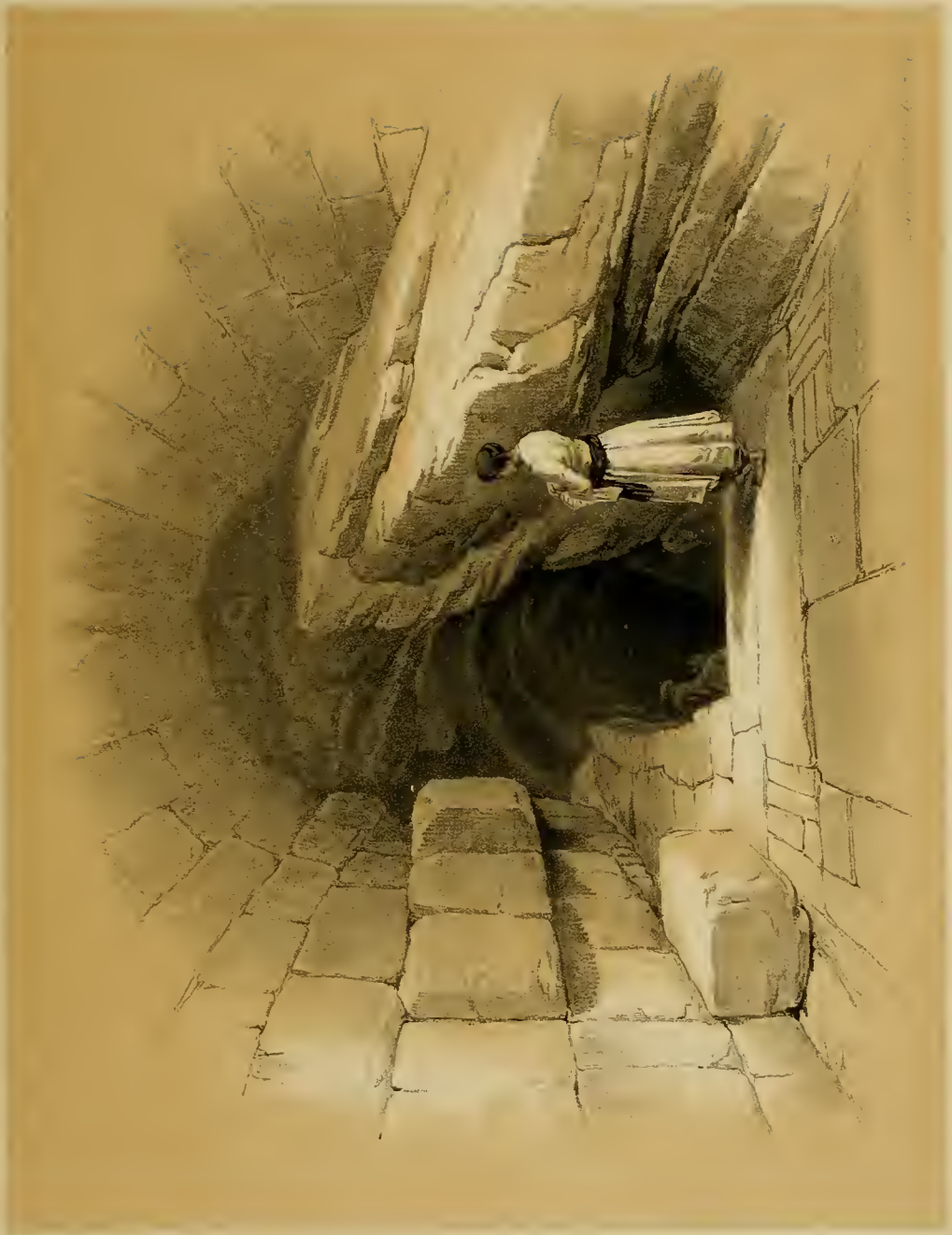


Fig. 1. — The interior of the tomb of the Pharaohs, showing the entrance to the chamber.



From the summit of the mountain, looking towards the city of Jerusalem.

THE MOUNTAIN OF THE MESSIAH

Robinson's

JERUSALEM, FROM THE MOUNT OF OLIVES.

OLIVET is a name connected with the most solemn remembrances of religion. The credulity of pilgrims or the artifices of monks may have done dishonour to the sanctity of Jerusalem; fiction has too often found sites for miracles, and legend has largely usurped the place of history; but nature remains: all the great features of the scene are unchangeable; and he who now explores the valleys or climbs the hills of this illustrious region, is secure that there, at least, he cannot be deceived. Every outline of those hills, every undulation of those valleys, has the matchless influence of reality. He feels, that he is traversing the very ground which was traversed by those great agents of Providence, whose memory has given a character and an impulse to every succeeding period of mankind; that he stands where they taught, and suffered, and triumphed; that he looks on the landscape on which they so often gazed; and that he sees the same grandeur and beauty, the same wild majesty or cultured loveliness, which so often lifted their hearts in strains of holy exultation to the God and Father of nature and man.

Olivet is memorable in the national annals as the first resting-place of David, when he fled from the rebellion of Absalom.

“And David went up by the ascent of Mount Olivet, and wept as he went up, and had his head covered, and he went barefoot; and all the people that was with him covered every man his head, and they went up, weeping as they went up.”¹

But, to us, it has still more solemn recollections. No portion of Palestine was more hallowed by the frequency of our Lord's presence, and the events of his closing life, than the region of Olivet. To meditate, to pray, and to prophesy, He “went, as he was wont, to the Mount of Olives.” From its slope He uttered the great prediction of the calamities of the siege, and the fall of the people; there He underwent that most fearful and profound sorrow which commenced his sufferings; there, finally, He met his disciples before He ascended to heaven; and there, if the prophecy is to be literally interpreted, the world shall yet see a still more awful and astonishing scene.

“His feet shall stand in that day upon the Mount of Olives, which is before Jerusalem on the east; and the Mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley: and half of the mountain shall remove toward the north, and half of it toward the south. And ye shall flee to the valley of the mountains; . . . and the Lord my God shall come, and all the saints with thee.”²

At the foot of the Mount, and between it and the brook Kedron, is the “Garden of Gethsemane.” General consent adopts this as the scene of the “Agony.” It is still an olive-ground, with many neglected trees widely scattered over the slope of the hill; but the spot especially sacred in the estimation of the pilgrims, is a space of fifty-seven yards

¹ 2 Samuel, xv. 30.

² Zechariah, xiv. 4, 5.

square, with a low stone inclosure; containing eight large olive-trees, apparently of great antiquity. "They are," says a recent traveller, "still in a sort of ruined cultivation; the fences broken down and the trees decaying. Here no violence, or none that merits notice, has been done to the simplicity of the scene."¹

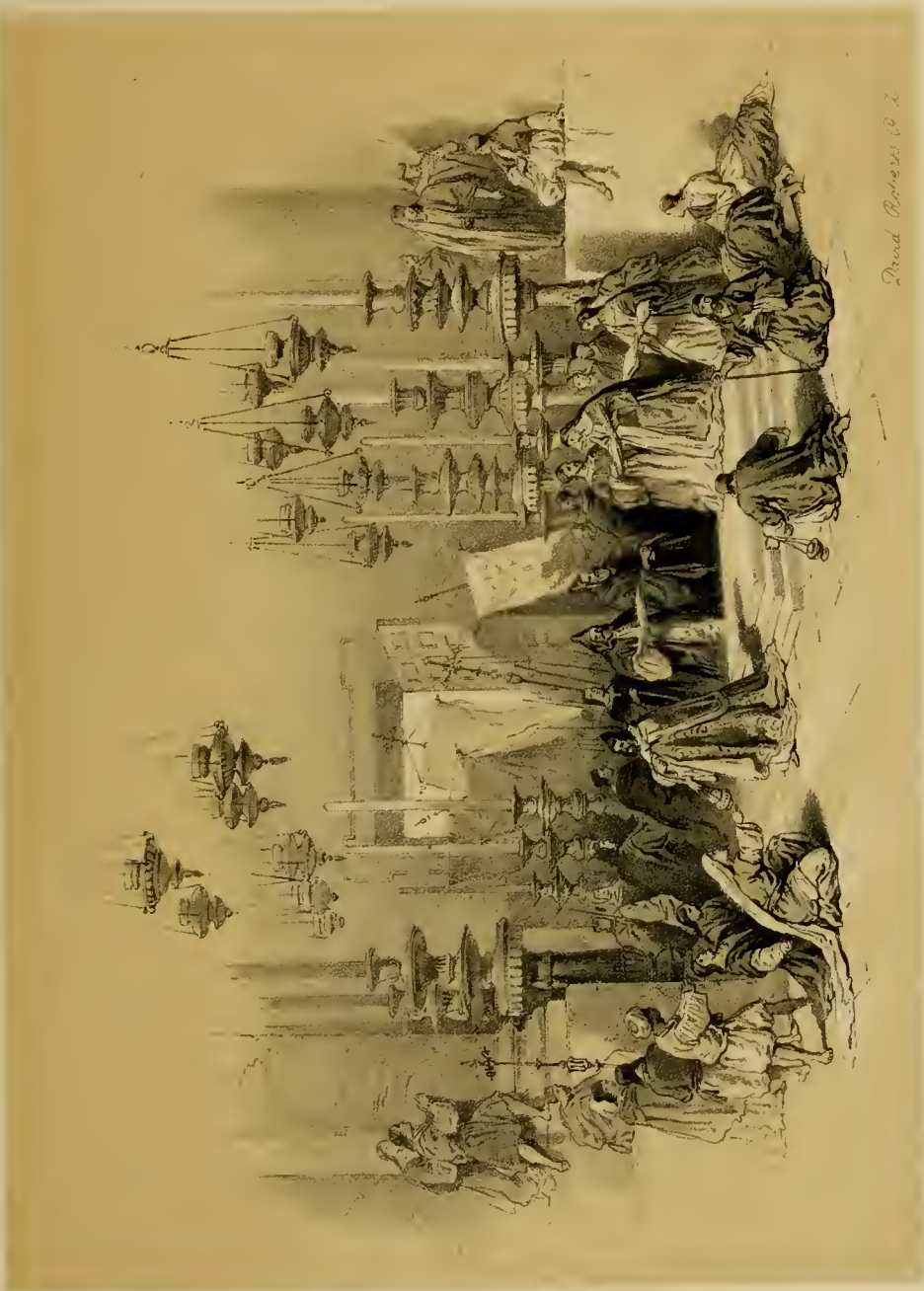
The view is extensive beyond the city, commanding the plain of Jericho, and, on the east, the valley of the Jordan, and a portion of the Dead Sea. On the summit of the mount is an Arab village, with a stone building in its centre, which is said to mark the spot of the "Ascension." But our Lord ascended from Bethany.

¹ Jowett's Researches, p. 253.

THE STONE OF UNCTION.

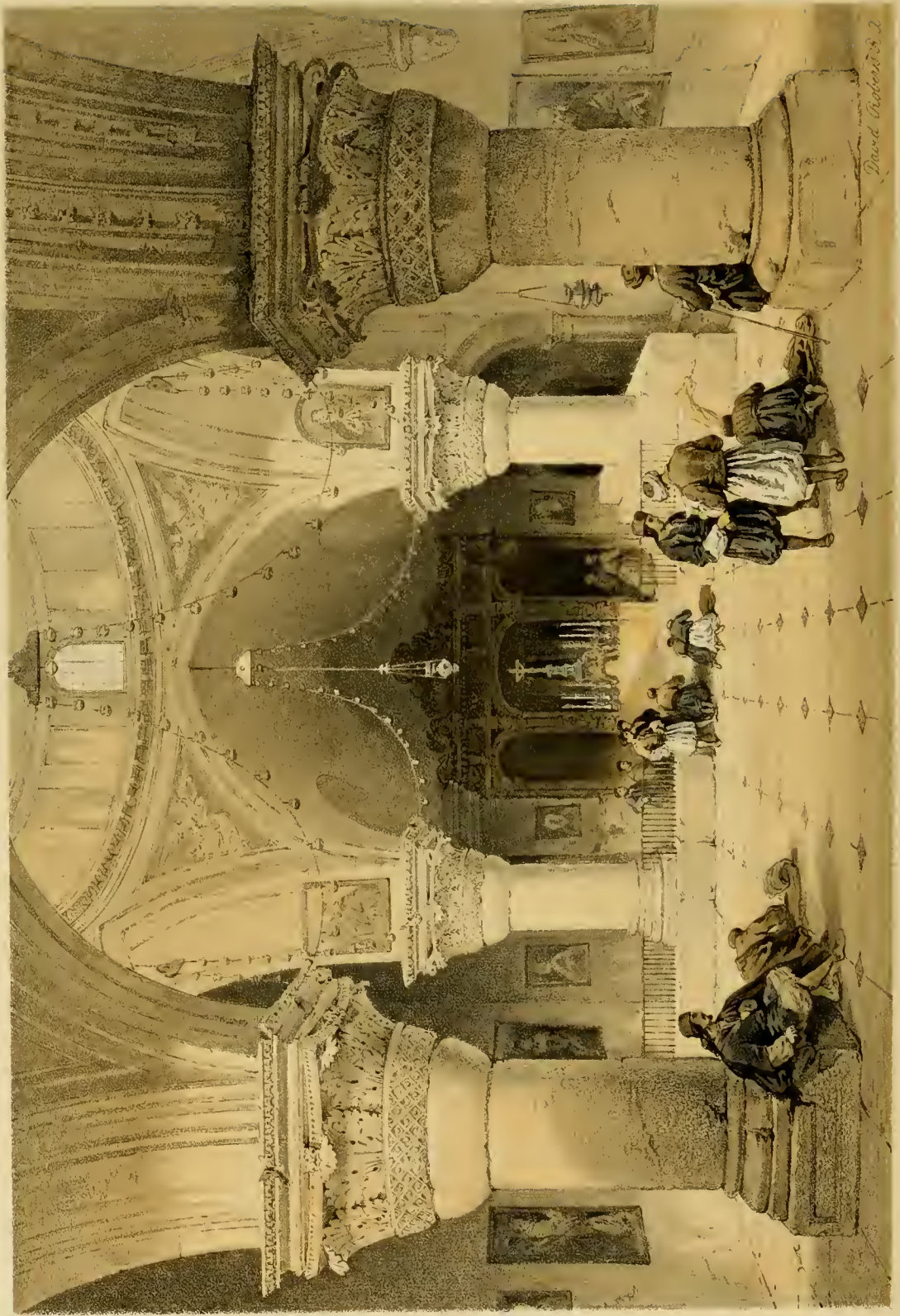
In the description of the Church of the Holy Sepulchre, it was mentioned that the "Stone of Unction" was the first object of homage which meets the pilgrims on their entrance, and that it always attracts a large concourse, who exhibit the strong extravagances of foreign feeling and gesture. It is a long slab of polished white marble; but this is admitted to be only a covering for the true stone, to protect it from the casualties to which all relies were subject during the sway of the unbelievers. The Turks, however, looking upon the whole ceremonial as an advantageous source of revenue, and an inducement for strangers to visit the city, seldom interfere, but to prevent tumult; and whether their toleration results from contempt or policy, it is practically complete.

The monks say that the stone, of which this marble is the cover, is the one on which the body of our Lord was laid, when given to Joseph of Arimathea and Nicodemus, and by them anointed for sepulture. It has as largely shared the general decoration of this sumptuous dome, as it does the homage of the pilgrims. Having at each end three enormous wax candles upwards of twenty feet high, and with the light of a number of lamps poured upon it from above, it forms a striking centre for the first gathering of those picturesque and enthusiastic groups. The lamps are silver, and some of them of rich and curious workmanship, the gifts of the Greek, Latin, and Armenian convents, or of royal and noble devotees.



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THE STONE OF UNCTION.



London Published August 1st 1847 by J. & S. Smith, 15, Great Court Lane, and J. Field.

CHAPEL OF ST. HELEN.

THE CHAPEL OF ST. HELENA.

THE discovery of the Cross on which our Lord died, was one of the most memorable exploits of the mother of Constantine. From the Greek Chapel in the Great Church of the Holy Sepulchre, by thirty broad marble steps, a large underground chamber is reached, its roof supported by four short columns, and dimly lighted. In front of those steps is an altar, and, on one side, the seat on which St. Helena, instructed by a dream where the true Cross was hidden, sat and watched while the progress of discovery was going on. Fourteen steps deeper is another chamber, still more dimly lighted, and in its centre a marble slab, covering the pit where, deeper yet, the mysterious object of search was at last found.

But humiliating as are those legendary absurdities, the scenes which take place in connexion with them are not less humiliating. An intelligent traveller¹ supplies us with the substance of the following exhibition at the Holy Sepulchre (1821). The 21st of April is called the Day of Charity. By ten in the morning, an immense crowd were collected at the Church and round the Chapel of the Holy Sepulchre. In this assemblage was to be recognised every description of Christian Europe, with Copts, Maronites, Armenians, Syrian Arabs, &c. Their object was to see the kindling of the sacred fire in imitation of that which descended at the prayer of Elijah. "During the period when the miracle was preparing within the Shrine, what were the crowd doing? They selected this interval for performances worthy of an Italian Carnival. They ran and dragged each other round the Church, they mounted on each other's shoulders, they built themselves up into pyramids, they tumbled like mountebanks. The shouts and shrieks from so many voices, in so many languages, sharpened with oriental shrillness, were intolerable. The uproar was rendered more discordant by the violence of the Turkish soldiers in the attempt to tranquillise fanaticism by blows."

Two priests, a Greek and an Armenian, next entered the Shrine, and the door was closed after them and guarded by a body of soldiers. The crowd now rushed towards the walls of the Shrine, every one with a torch or taper ready to be lighted by the miraculous flame. But the miracle was delayed until the arrival of the Turkish governor. The gallery overlooking this ceremonial was filled by various groups; Turks, who laughed at it; Armenians, who believed in the miracle; Latins, who might be sceptical or not, as they pleased; and English, who naturally looked upon it with mingled feelings of contempt and compassion. At length the governor arrived, and the miracle had permission to display itself. Every light was put out, and the multitude were left in almost total darkness; but after some moments of anxiety a glimmer was seen through the orifices in the Shrine, it increased to a flame, and the multitude burst into a general exclamation. All now was enthusiasm, delight, and not a little danger. For the zealots fought fiercely for the honour

¹ The Rev. G. Waddington: "Condition of the Greek Church."

of lighting their torches and tapers at the flame itself; but those who were not fortunate enough to reach it, took it from others, and, in a few minutes, the whole area was a blaze of thousands of lights. The two priests again made their appearance, each waving a torch of "celestial flame," and with those in their hands, they were hoisted on the shoulders of the devotees, and carried in triumph out of the Church.

When the display has been thus gone through, the crowd slowly retire, preserving the remainder of their tapers to melt them on strips of linen, which they intend to be sewed into their winding-sheets, as sure passports to Paradise. The whole performance, monstrous as it is, has been authenticated by every European writer who has been present during the Easter celebrations. To us, even its extravagances may furnish the important lesson of the general and dangerous tendency of human nature to superstition; of the strange facility with which minds, even acute and intelligent on other subjects, may abandon themselves to the grossest follies in religion; and of the wisdom of limiting our zeal to the simplicity of Scripture.

THE FOUNTAIN OF JOB.

THIS is an ancient well, situated just below the junction of the Valley of Hinnom with that of Jehoshaphat. Tradition has been busy with its name, and the legend tells us, that this was the especial spot in which the sacred fire of the Temple was preserved during the captivity, until the restoration of the Temple by Nehemiah; the European monks, therefore, call it the Well of Nehemiah. The natives name it Byr Eyub, the Well of Job; but until the sixteenth century it was called En-Rogel.¹

It is a very deep excavation, of an irregular quadrilateral form, walled up with large square stones, terminating above in an arch on one side, and apparently of great antiquity. There is a small rude building over it, furnished with one or two large reservoirs of stone. The well measures 125 feet in depth, and, in the rainy season, the water rises to the full height and overflows from the summit.

This well has perhaps the most distinct connexion with remote history of any relic of the city of David. It is mentioned in the Book of Joshua,² in describing the border between the tribes of Judah and Benjamin. And when Adonijah was to be proclaimed king, he made a feast at En-Rogel, or in the phrase of Josephus, "outside the city, at the fount which is in the king's garden."³ It is not mentioned by the historians of the crusades; it was then probably filled up.⁴

¹ Cotovicus, in 1598, calls it *Puteus Ignis*.

³ 1 Kings, i. 9. Joseph. Antiq. vii. 14. 4.

² Josh. xv. 7, 8; xviii. 16, 17.

⁴ Biblical Researches, v. i. 492.



View of the Rock of the Holy Spirit, near the town of ...



JERUSALEM FROM THE NORTH.

THE view from this point is regarded as the most striking and extensive of Jerusalem. The road, first descending into the Valley of Jehoshaphat, crosses the ridge which extends between Scopas and the Mount of Olives. The city is thus seen diagonally, and the view includes the Great Mosque and the deep valley, while, at the same time, the domes and minarets are seen with better effect than from the other summit of Olivet.¹

Lamartine, the celebrated poet of France, has described with picturesque power this scene, with all its associations, the noblest and most affecting on the globe.

“After ascending a second mountain, higher and more naked than the first, the horizon expanded all at once, and gave a view of the whole space which stretches between the last peaks of Judea, on which we stood, and the high mountain-chain of Arabia. Beyond the lesser hills beneath our feet, broken and split into grey and crumbling rocks, the eye distinguished nothing but a dazzling expanse, so similar to a vast sea, that the illusion was complete. But on the edge of this imaginary ocean, about a league from us, the sun glittered on a square tower, a lofty minaret, and the broad yellow walls of some buildings which crowned the summit of a low hill; it was JERUSALEM!

“It stood out sombrely and heavily from the blue depths of heaven and the black sides of the Mount of Olives. Beyond those lofty walls and domes a high and broad hill arose, upon a second outline, darker than that which bore the city, and bounding the horizon.

“Nearer to us, and immediately beneath our eye, was nothing but a stony wilderness, which serves as an approach to the ‘*City of Stones.*’ Those immense imbedded stones, of an uniform rocky grey, extended, from the spot where we stood, to the gates.

“The last steps that are made before opening on Jerusalem, are hollowed through a dismal and irremovable avenue of those rocks, which rise ten feet above the head of the traveller, and permit only a sight of the sky immediately above.

“We were in this last mournful avenue, and had marched in it for a quarter of an hour, when the rocks, retiring on a sudden to the right and left, brought us face to face with the walls of Jerusalem.

“A space of a hundred paces was now alone between us and the gate of Bethlehem. This interval, barren and undulating, like the banks which surround fortified places in Europe, extended to the right into a narrow vale, sinking in a gentle slope. To the left were five old olive trunks, bent beneath the weight of age, which might be called *petrified*, like the sterile soil from which they sprang. The Gate, commanded by two towers with Gothic battlements, deserted and silent as the entrance of a ruined castle, lay open before us.

“We remained a few minutes in motionless contemplation. We burned with desire to pass it, but the plague was now in its most intense state in the city, and we did not enter;

¹ Biblical Researches, vol. i. p. 108.

but turning to the left, we slowly descended, skirting the high walls built behind a deep ravine, in which we perceived, from time to time, the stone foundations of Herod's ancient inclosure. At every step we met Turkish burial-places, with tombstones surmounted by a turban. Those cemeteries, which the plague was nightly peopling, were filled with groups of Turkish and Arab women, weeping for their husbands or fathers.

“Those groups, seated there the whole day to weep, were the only sign of human occupancy that appeared in our circuit round Jerusalem. No noise, no smoke arose; and some pigeons, flying from the fig-trees to the battlements, or from the battlements to the edges of the sacred pools, gave the only movement in this mournful scene.”¹

¹ Travels in the East.

THE POOL OF SILOAM.

THE site of this memorable fountain is not determinable from any of its notices in Scripture,¹ but Josephus describes it as in the valley of the Tyropæon, on the south-east part of the ancient city, the precise situation in which we find the pool now bearing the name.² Jerome, about the close of the fourth century, describes it as “a fountain at the foot of Mount Sion, whose waters do not flow regularly, but on certain days and hours, and issue with great noise from caverns in the hard rock.”³ It is subsequently mentioned by a long succession of authorities, and Phocas (A.D. 1185) states it to have been “surrounded by arches and massive columns, with gardens below.”

It is a small, deep reservoir, in the form of a parallelogram, into which the water flows from under the rocks, out of a smaller basin, or fissure in the rock, a few feet farther up. The reservoir is an artificial work, and the water comes to it through a subterranean channel from the Fountain of Mary, higher up in the Valley of Jehoshaphat. The ridge Ophel ends here, just over the Pool of Siloam, in a steep point of rock, forty or fifty feet high. Along its base the water is conducted from the pool in a small channel hewn in the rock, and led off, to water the gardens of fig and other fruit-trees lying in terraces, which extend to the bottom of the Valley of Jehoshaphat, a descent of forty or fifty feet.⁴ Siloam is now used as a public fountain; but it seems to have been once sacred to the uses of the Temple. Its perpetual stream was the subject of allusion by our Lord, and it was made the visible instrument of one of those mighty acts which He wrought among the people.⁵

¹ Isaiah, viii. 6.—Nehemiah, ii. 15.

² Bel. Jud. v. 4. 1.

³ Hieron. Comm. in Esaiam, viii. 6.

⁴ Biblical Researches, vol. i. p. 493, 501, &c.

⁵ John, ix. 7—11.



View of the Mountains of the Pyrenees

W. H. STUBBS, DEL. F. G. & CO. ENGRAVERS



THE CITY OF BAGDAD

THE CITY OF BAGDAD

THE ENTRANCE TO THE CITADEL.

IN the description of the vignette of the "Tower of David" we adverted to its history, as forming a part of the Tower of Hippicus; we now proceed to give an outline of the history of the city walls.

The ancient city was thirty-three stadia, or three and one-third geographical miles in circumference. The southern wall included the whole of Sion. The eastern ran probably along the bottom of the Vale of Jehoshaphat, and the northern passed about fifty rods north of the present city. The present circumference is about two and one-eighth geographical miles.

The building of *Ælia*, by Hadrian, seems to have occupied chiefly the site of the present city. But a large portion of Sion was probably then excluded, for Eusebius and Cyril, in the fourth century, speak of Sion as then fulfilling the prophecy, and being as a "planted field;"¹ the wall being carried across the brow of the Valley of Jehoshaphat on the east, so as to include the hill Bezetha, instead of bending southward, as formerly, to the Tower of Antonia.

The walls of Hadrian seem to have remained until the Crusades. At this period the chief part of Sion was outside the walls. The Count of Toulouse pitched his camp between the city and the Church of Sion, "which was a bow-shot distant from the walls."² In process of time, however, the walls fell into decay, and (A.D. 1178) contributions were demanded in Europe for rebuilding them. In 1187, the city was besieged by the Saracens under the famous Saladin, and captured after a courageous resistance. But the captors then began to tremble; the name of Richard Cœur de Lion threatened to shake the Saracen throne, and Saladin was indefatigable in fortifying Jerusalem. To excite the Moslem activity, he was constantly present at the labour, animated his troops by the sight of his chieftains engaging in it with their own hands, and even himself frequently brought stones to it on the pommel of his saddle. Six months of industry, thus encouraged and sustained, rendered the place nearly impregnable to the inartificial means of the times."³ But, in 1219, the Sultan Melek of Damascus, dreading that it might be made a Christian fortress, ordered that all the walls and towers should be dismantled, except the Citadel and the inclosure of the Great Mosque; to the general chagrin of the inhabitants, many of whom abandoned it in consequence. In 1229, a treaty with the Emperor Frederick gave it up to Christian hands once more; with the stipulation, however, that the walls should not be rebuilt. But from some new alarm, in ten years after, the barons and knights began to restore the walls, and erect a strong fort on the west of the city. The breach of treaty, if breach it were, was suddenly and ferociously avenged by the assault of the Emir David,

¹ Eusebius, D. Evang. viii. 3. p. 406.—Edit. Colon. Cyril, Hieros. Catec. xvii. 18.

² Will. Tyr. viii. 5.

³ Wilken, Gesch. B. iv.

of Kerek, who entered the city with his troops, strangled the Christians, threw down the newly-raised walls, and added to the havoc, the dismantling of the Tower of David.¹

But in this city of endless vicissitude, a new treaty, in 1243, gave the possession to the Christians without reserve; to the boundless indignation of the Mahometan inhabitants. The new possessors immediately repaired the fortifications; yet, within a year, Jerusalem was again stormed. The Kharisimian hordes were now the assailants (A.D. 1244), from which period it has remained in Mahometan hands. In 1542, the walls were once more rebuilt. The chief interest connected with the modern walls, is, that they generally exhibit evidence of their having been raised on the site of others, going back to the ages of the Roman conquest, of the Idumæan dynasty, or perhaps even of the reign of Solomon, the last, a time all whose recollections are hallowed to the Jew, and not less to the Christian.²

¹ Wilken. B. vi.

² Biblical Researches, vol. i. p. 467.

THE PILLAR OF ABSALOM.

In the Valley of Jehoshaphat one of the most striking features is a group of four tombs, one of which has been traditionally named with reference to the Sacred record. "Now Absalom in his lifetime had taken and reared up for himself a Pillar, which is in the king's dale: for he said, I have no son to keep my name in remembrance: and he called the pillar after his own name: and it is called unto this day, Absalom's place."¹

Josephus mentions the "pillar"² as about three furlongs from the city, which corresponds sufficiently to the distance of the present structure. But Absalom died on the east of Jordan, and was probably buried on the field where he fell.³

This monument stands close by the lower bridge over the Kedron. It is a square isolated block, hewn out of the rocky ledge. The body of the block is twenty-four feet square, having on each face two columns and two half columns of the Ionic order, with pilasters at the corners, and an architrave exhibiting triglyphs and Doric ornaments. To the top of the architrave the elevation is about twenty feet. Above this the work is masonry, consisting of a large layer, with a smaller one above it, and the whole surmounted with a small dome with a spire, gracefully expanding at the summit like the bell of a flower.⁴ The tomb contains a small chamber. The entire height is about forty feet. The effect of the work is picturesque, and is of the same taste, if not of the same age, as those at Petra, in which the peculiarity exists, that the outer pillars join the pilasters at the angles. The numerous excavations along the whole line of rock appear, like those at Petra, to have been more probably dwellings than tombs.⁵ The Mahometans, Jews, and Christians, as they pass, throw stones into the aperture of the tomb, as a mark of abhorrence for the memory of the rebellious son.

¹ 2 Samuel, xviii. 18.

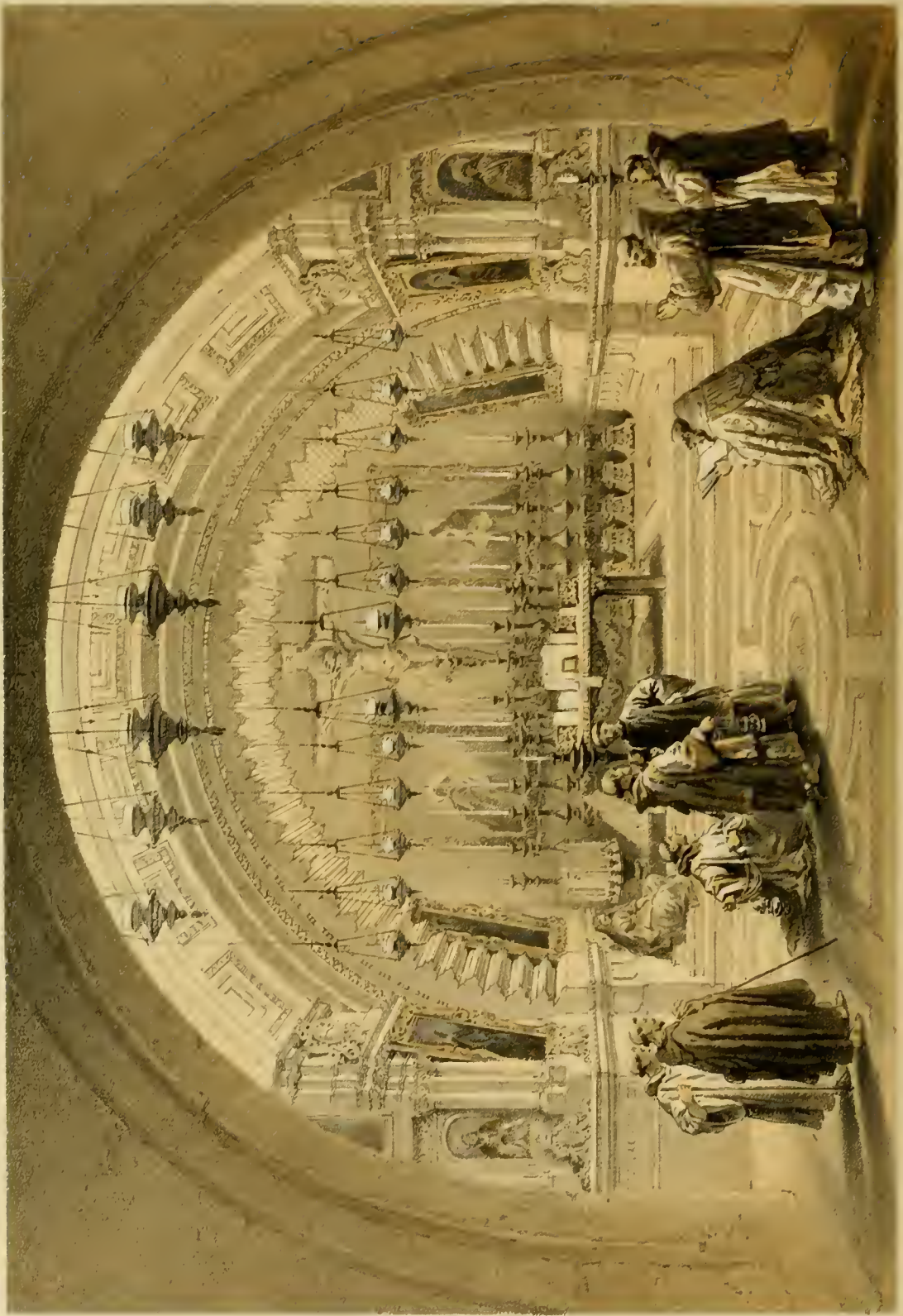
² Josephus, B. 20.

³ 2 Samuel, xviii. 17.

⁴ Biblical Researches, vol. i. p. 519.

⁵ Roberts's Journal.





Interior of the Hall of the Council of the Emperor, by Raphael, in the Vatican Museums.

CALVARY.

THE history of the building erected on the site of the Crucifixion has given rise to long disquisitions, from the days of Eusebius to our own. But in limits like those of the present work, we must content ourselves with conclusions. In the year 326, Helena, the mother of the great Constantine, ordered the erection of Churches at Bethlehem and on the Mount of Olives, on the presumed sites of the Nativity and the Ascension.

The strong interest excited by the Nicene Council probably revived religious subjects in the mind of a monarch, till then engrossed with the government of the civilised world; and he determined to distinguish himself by giving such honour as imperial munificence could give to the place of the Resurrection. The pagans had intentionally desecrated the spot, and had even hidden it beneath an idol temple;¹ Constantine commanded that a Church should be erected over the Holy Sepulchre. A great assemblage of Bishops was convened, first at Tyre and afterwards at Jerusalem, to do honour to the dedication;² but the Church then erected seems to have had but little resemblance to that of the present day. We may well regret its loss, for it is recorded to have been of "great length and breadth," and of "immense altitude, the interior covered with variegated marbles, the ceilings decorated with carved work, and the whole glittering with burnished gold."³

The fifth century was the age of pilgrimages, and the journey to the Holy Sepulchre became a constant exercise of piety. But it received a formidable check from the Persian invasion under Chosroes II., who, after overrunning Syria, stormed Jerusalem in June of the year 614, slaying many thousands of the clergy and pilgrims, destroying the Churches, and burning the Holy Sepulchre. The Patriarch Zacharias, with multitudes of the people, was carried into captivity.⁴ On the turning of the tide of war, Chosroes was pursued into his own dominions by the Greeks under Heraclius, when the Persian monarch was put to death by his own son; the Patriarch, after fourteen years of exile, was restored.

After various calamities under the Saracens, the Church of the Holy Sepulchre, though twice burned in the interval, was again opened in the year 1048, to the general rejoicing of Christendom. An impression, that in the eleventh century the Day of Judgment was at hand, poured immense crowds of pilgrims of every rank and from every soil into Palestine; princes and nobles with retinues of armed followers, and sometimes with royal luxury, filled the roads of Europe on their way to Jerusalem.

Jerusalem, in the possession of the Crusaders for nearly the entire of the twelfth century, rose once more from its ruins. Calvary forms a portion of what is now termed the Holy Sepulchre. The spot is covered with a small chapel, in whose centre, under an altar, is

¹ Euseb. Vita Constan. iii. 26. 33; quoted by Robinson.

² Euseb. Vita Constan. iv. 43. Sozomen, ii. 26. Tillemont, vii. 12.

³ Cyril, Hieros. c. xiv. 6.

⁴ Eutych. Annales, ii. 213.

shown an orifice encircled with gold, which is pointed out as that in which the Cross was fixed, while on each side are two similar orifices, for the crosses of the two malefactors. The chapel is lighted with rich and massive lamps, which burn night and day.

We have taken it for granted, that this is the actual site of the Crucifixion; notwithstanding the known fact, that the Cross was raised *outside* the city; for, it seems singularly improbable that Calvary, which was an established place of public execution, should have been forgotten in the lapse of less than three centuries. The city has considerably changed its position; and it is more likely that the walls should have been extended to Calvary, in some of those periods which were too disturbed for exact record, than that the mother of the Emperor, furnished with all the means of inquiry, and attended by the leading authorities, should have been totally deceived in the express object of her investigation. But Calvary was the spot first sought for; and the only reason discoverable, why the present site should have been fixed on in preference to all others, is, that it was the true one.

MOUNT TABOR, FROM THE PLAIN OF ESDRAELON.

TABOR is a beautiful mountain, wholly of limestone, and rising about a thousand feet above the great Plain of Esdraelon. Among the Arabs it bears only the general name of Jebel-el-Tur. It stands out alone towards the S.E. from the high land around Nazareth, while the north-eastern arm of the Plain sweeps round its base, and extending far to the North, forms a broad table-land, bordering on the Valley of the Jordan and the Lake of Tiberias. Seen from the S.W. it has the appearance of the segment of a sphere, but from the W.N.W. that of a truncated cone. The summit is a little oblong plain or basin.¹

“The present view,” observes the Artist, “was taken while crossing the Plain, on the road from Jenin to Nazareth. It is the very opposite to the ruggedness and grandeur given to its form in the sketches which I had hitherto seen. Though a fine hill, it has long lost all claims to the picturesque; the labours of the ancient population having cleared and shaped it into its present form. In many instances this process may be still traced by the terraces remaining on the sides, though often, by time, undistinguishable in colour from the rocks on which they are raised. The general character of the hills of Palestine is roundness, arising from the same cause.”²

The figures in the foreground are a caravan of Christian pilgrims, whom the Artist found resting during the mid-day, on their return from Damascus to Jerusalem.

¹ Biblical Researches, iii. 211, &c.

² Roberts's Journal.





View of the town of ...

F. H. A. P. E. E.

GENERAL VIEW OF NAZARETH.

THE man must be insensible to the highest recollections of our being who can look on Nazareth without reverence for the might and mercy that once dwelt there. Generations pass away, and the noblest monuments of the hand of man follow them; but the hills, the valley, and the stream exist, on which the eye of the Lord of all gazed; the soil on which His sacred footsteps trod; the magnificent landscape in the midst of which He lived, working miracles, subduing the stubborn hearts of the multitude, and pronouncing to the Earth that "The Kingdom was at hand."

The view from the hill above Nazareth is one of the most striking in Palestinē. Beneath it lies the chief part of the noble Plain of Esdraelon. To the left is seen the summit of Mount Tabor, over intervening hills; with portions of the Little Hermon, Gilboa, and the opposite mountains of Samaria. The long line of Carnel is visible, stretching to the sea, with the Convent of Elias on its northern promontory, and the town of Caifa at its foot. In the West spreads the Mediterranean, always lovely, and reflecting every colour of the morning and evening sky. On the North opens out a verdant and beautiful plain, now called El-Buttauf. Beyond this plain, long ridges of hills, extending East and West, are overtopped by the mountains of Safed, crowned with that city. Towards the right is "a sea of hills and mountains," backed by the still higher ridge beyond the Lake of Tiberias, and on the N.E. by "the majestic Hermon, with its icy crown."¹

The town of Nazareth (in Arabic En-Nasirah) lies on the western side of a narrow, oblong basin, extending from S.S.W. to N.N.E. twenty minutes in length and ten in breadth. The houses stand on the lower slope of the western hill, which rises steep and high above them: the dwellings are in general well built, and of stone; they have flat, terraced roofs, without the domes so common in Southern Palestine. The population is about three thousand souls, of which the Mahometans compose 120 families; the rest are Greek, Latin, and Maronite.²

The Monks have been as active, and as unfortunate, as usual, in assigning Scriptural events to localities in Nazareth and the adjoining country. The "Mount of Precipitation"—"the brow of the hill," to which the people led Jesus, "that they might cast him down headlong," as narrated by St. Luke—is fixed by them at a precipice overlooking the Plain of Esdraelon, and nearly two miles from the town. But the improbability that a violent populace would have been content to lead the object of their indignation to so great a distance, when they might have cast him down from any of the surrounding cliffs, has induced the monks to move their imaginary Nazareth to the same hill.

As no mention of miracle is made by the Evangelist in the rescue of our Lord, it has been doubted whether any divine interposition was wrought. Yet it is difficult to conceive

¹ Biblical Researches, iii. 183.

² Narrative of a Mission to the Jews, ii. 72.

by what human means He could have escaped from the hands of a people who had been infuriated to the degree of forcing Him to the edge of the precipice. "He, passing through the midst of them, went his way," seems the language of innate power. We hear of no argument or remonstrance from our Lord. He allows the popular rage to act, up to the precise moment when it appeared irresistible; and then convinces His enemies at once of His divine authority and of their crime, by calmly returning through them, now consciously unable to arrest His steps, and leaving them behind, in astonishment and awe. It is also observable, that the twofold clearance of the Temple, at the beginning and the close of our Lord's ministry, is an example of silence on the subject of miracle, though both must have been acts of miraculous will; for what individual means could have driven out the whole multitude of money-changers, and the sturdy peasantry and cattle-dealers of Judea, from the court of the Temple? or what other rebuker would not have been trampled or slain by that furious multitude?

FOUNTAIN OF THE VIRGIN, NAZARETH.

As this is the only fountain in Nazareth, it is held in great respect by the Christians, not merely as important to the supply of water to the town, but in the belief that to this fountain the Mother of our Lord *must* constantly have come.

"The figures introduced were all drawn on the spot, and convey an accurate representation of the female costume of Nazareth. Round the face, and hanging down on each side, they wear rows of gold and silver coins, which relieved by their jet-black locks, have a remarkably graceful and novel appearance to the European eye. The younger women were in general remarkably beautiful; and as they perceived in this instance that the strangers were Christians, they made no attempt to conceal their faces."¹

The source is under the Greek Church of the Assumption, eight or tens rods farther north; and thence the little stream is conducted by a rude aqueduct of stone, over which an arch is turned, where it pours its scanty waters into a sculptured marble trough, perhaps once a sarcophagus. The Church is built over the source; as the spot where, the Greeks say, the Virgin was saluted by the Angel Gabriel. The aqueduct seems to have existed in Pococke's day. In the century before, travellers speak of a reservoir here, of which there is now no trace. In summer the Fountain dries up, and water must be brought from a distance.²

¹ Roberts's Journal.

² Biblical Researches, iii. 188.



THE PRISONERS OF WAR

Illustration of a scene from the story of the prisoners of war.



CONVENT OF THE TERRA SANTA, NAZARETH.

THIS Convent belongs to the Latin monks, and is a strong and spacious building, or rather collection of buildings, which, unlike the usual fate of the Convents in Palestine, has been repaired and restored within the last twelve years. The Convent had been originally built in 1620, on the site of a Church of remote antiquity. A century later, it had been, in some degree fortified, and by subsequent additions it now ranks as a respectable place of defence, at least against native assaults.¹

M. Lamartine, who visited the Convent in 1832, gives its description most in detail. He arrived at the "high, yellow walls" at evening. A broad iron gate admitted him and his attendants into an outer court. Some Neapolitan and Spanish monks, who were winnowing wheat for the Convent, conducted them into an immense corridor, into which the cells of the monks and the chambers for the reception of strangers opened. In the morning they were shown the Church and the general buildings of the Convent. Fifteen or twenty Spanish monks resided in the Convent, occupied in attendance on its religious ceremonial, and in receiving strangers. One of the brotherhood, whom they name the Incumbent of Nazareth, is especially charged with the care of the Christian community in the town, amounting to about two thousand persons, who, as well as the monks, generally enjoy the full exercise of their religion.²

A little Maronite Church, on the S.W. extremity of Nazareth, has been regarded by recent travellers as marking the spot where the popular outrage was attempted against our Lord. It stands under a precipice, where the hill breaks off in a perpendicular wall of forty or fifty feet in height. The monks have been unsparing, and almost profane, in giving names to the various localities. A small Church to the N.W. of the Convent is asserted to be built where the "workshop of Joseph" stood. This was described by Maundrell and Pococke as in ruins, but was found by Dr. Clarke restored, and perfectly modern. To the west of this Church is a small arched building, which, we are told, "stands on the ground of the Synagogue," if it is not "the Synagogue itself," where our Lord applied the memorable prophecy of Isaiah to His own mighty mission.

"The Spirit of the Lord is upon me, because he hath anointed me to preach the Gospel to the poor; he hath sent me to heal the broken-hearted; to preach deliverance to the captives, and recovering of sight to the blind; to set at liberty them that are bruised; to preach the acceptable year of the Lord." It has been conceived by some writers, that it was His adoption of the prophecy in His own character which exasperated the people; but this is an obvious error, for the adoption, "This day is this Scripture fulfilled in your ears," was received with universal acknowledgment. "And all bare him witness, and wondered at the gracious words which proceeded out of his mouth." It was only when He predicted their rejection of Him, on the general ground of the jealousy and envy of human nature—"No prophet is accepted in his own country"—that they instantly proceeded to give demonstration to the truth of His words by the attempt to destroy Him, "and rose up, and thrust him out of the city, and led him to the brow of the hill *whercon their city* was built, that they might cast him down headlong."³

¹ Roberts's Journal.

² Lamartine's Travels.

³ Luke, iv. 18-29.

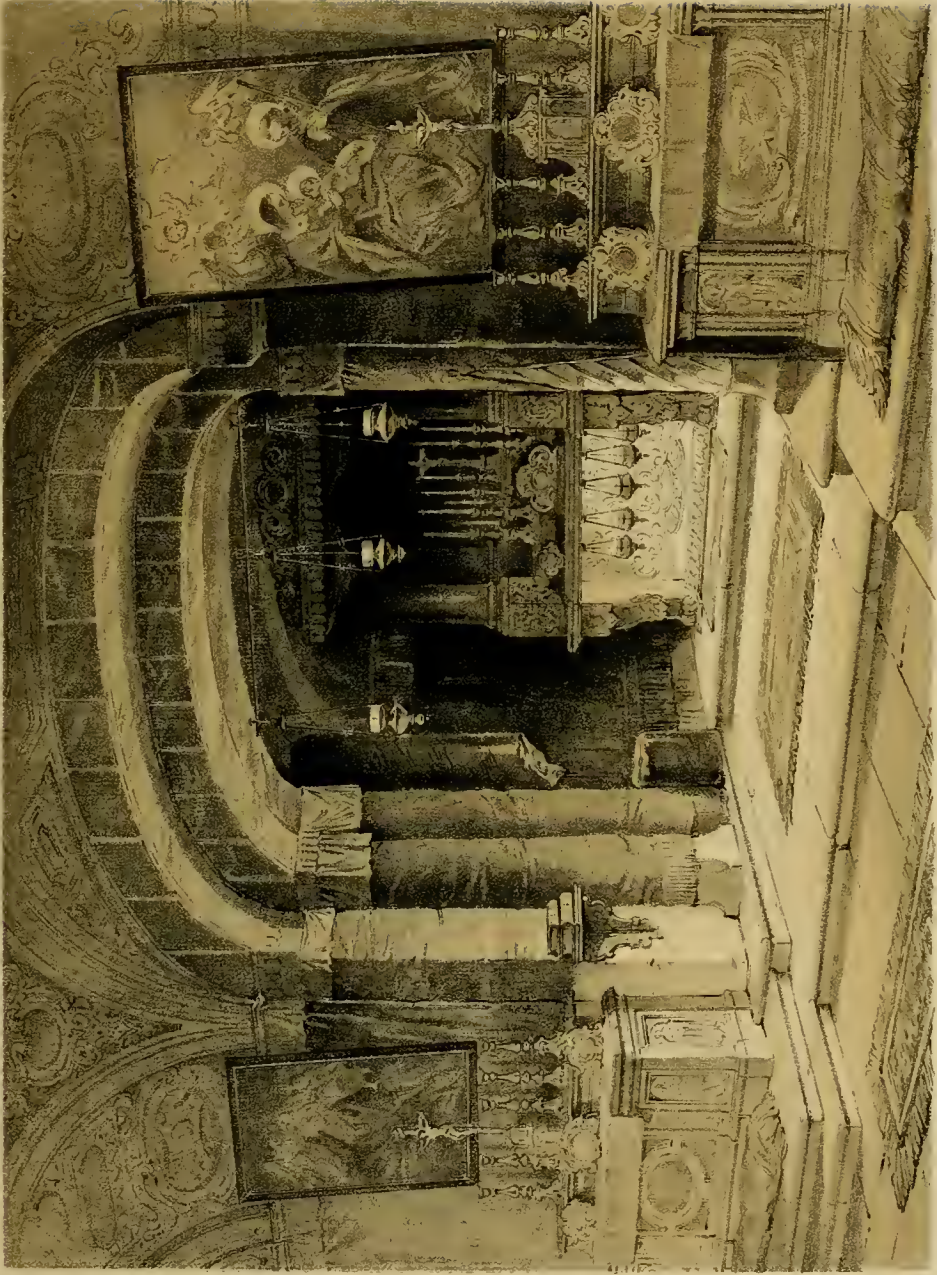
The site of Nazareth itself is admirable; and in the days when the land was fully peopled, when property was comparatively secure, as it was under the Roman authority, and when men dwelt "under their own vine and under their own fig-tree," the valley of Nazareth may have been one of the loveliest spots in Palestine,—a scene, whose luxuriance and retirement, the expanse of the noble Lake of Tiberias, and the grandeur of the mountain landscape, rendered it not unsuited to the earthly dwelling of our Lord. It is a circular basin, encompassed by mountains. Richardson describes it, "as if fifteen mountains met to form an enclosure for this delightful spot; they rise round it, like the edge of a shell, to guard it from intrusion. It is a rich and beautiful field in the midst of barren hills; it abounds in fig-trees, small gardens, and hedges of the prickly pear; and the dense rich grass affords an abundant pasture." The village stands on the slope of the west side of the valley; the Convent at the east end, on high ground. In the village there is but one Mosque, which, however, forms a prominent feature in the View.

THE SHRINE OF THE ANNUNCIATION.

BENEATH the Church of the Annunciation, and entered by a few steps descending in the rear of the High Altar, is a Grotto, with a marble Altar, lighted by silver lamps, the gifts of princes, and which are kept continually burning. The Altar is pronounced to stand on the exact spot where the Annunciation took place, according to the Latins, who establish *their* true place by a miracle. In the Grotto are two pillars, said to have been erected by the Empress Helena, in consequence of a dream, in which the real places were revealed to her, where the Virgin stood, and where the angel gave the Salutation. One of these pillars has been broken, the act of a Turk, a Pasha, looking for treasure, who was instantly punished with blindness for the desecration. But though the column is separated, about eighteen inches from the ground, the upper portion is still erect, miraculously sustained, as the Monks assert; but Dr. Clarke detected that the capital and shaft of grey granite are fastened to the roof of the Grotto; and, unluckily for the honest reputation of the pillar, he observed also, that the portion which rested on the ground is not granite, but Cipolino marble. However, the celebrity of those pillars is so widely extended, that devotees from all parts of Galilee run themselves reverentially against them, and believe the act a remedy for all diseases.

Tradition relates, that in this Grotto Mary lived, and over it, according to the same authority, once stood the Holy House, which, when in danger of Mahometan spoliation, was carried through the air by angels, in 1291, to Dalmatia, thence in 1294 to Recanati in Italy, and finally, in 1295, was deposited at Loretto, where it is now so well known, as the Santa Casa.¹ The Altar is raised under the half-natural, half-artificial, arch of the rock, against which the Holy House was supposed to lean. Behind this arch are two dark recesses, presumed to be primitive apartments. Why the Virgin should have lived underground, is not accounted for by the tradition.

¹ Quaresm. ii. 834.



London, Published by Ag. 15 1855, by J. & J. G. & Co. 17, Great Street, Lambeth, in Fields.

SERINE OF THE ANNUNCIATION, NAZARETH



London: Published August 17th 1854, by Day & Son, 17, White-Cross-Street, Lincoln-Inn-Fields.

CHURCH OF THE ANNUNCIATION NAZARETH

CHURCH OF THE ANNUNCIATION.

THE Church is a lofty nave, with three elevations. The highest is occupied by the Choir of the monks; the lower by the people; and communicating with the Choir and the High Altar is a handsome staircase. A door from the Choir opens into the Convent. The Convent is rich in pictures and ornaments, in which the Church largely shares; the columns and whole interior of the building being also hung with damasked striped silk, which gives it a glowing appearance. Burekhardt speaks of this Church as excelled in Syria only by that of the Holy Sepulchre. "Finding the door of the Church open," says the author of the *Biblical Researches*, "we went in: it was the hour of vespers, and the chaunting of the monks, sustained by the mellow tones of the organ, which came upon us unexpectedly, was solemn and affecting. The interior is small and plain, with massive arches; the hanging of the walls produced a rich effect: the whole impression transported me back to Italy. A barrier was laid across the floor, not far from the entrance, as a warning not to advance farther." A precaution, perhaps, adopted through fear of the plague, which prevailed at the time.

It is, of course, not the province of these brief descriptions to discuss the conjectures of rival monks on the subject of those localities. From the strong competition of the Greek and Latin conventuals, it frequently arises that two spots are pointed out for the same event, and the disputants refuse to be reconciled. Thus the Greeks have *their* established scene of the Annunciation, but not on this spot. They allege that the Angel, not finding the Virgin in her home, had followed her to the fountain, whither she had gone for water, and there declared his divine mission.

"And in the sixth month the angel Gabriel was sent from God unto a city of Galilee, named Nazareth, to a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary. And the angel came in unto her, and said, Hail, thou that art highly favoured; the Lord is with thee: blessed art thou among women."¹

The most popularly honoured of all the relics of which Nazareth boasts, is the stone named "the Table of our Lord." This is a large flat slab of the common limestone of the country, fixed in the ground, at which our Lord is presumed to have dined before and after his resurrection. According to Hasselquist, it was formerly covered with sheet-iron, the nail-marks of which are yet to be seen. A Chapel has been built over it, and on the wall are copies of a Papal certificate, asserting its claims to reverence, and offering an indulgence of seven years "to all who shall visit this Holy place, reciting there, at least, one Pater and one Ave." "There is not," says Dr. Clarke, "an object in Nazareth so much the resort of pilgrims, Greek, Romish, Arab, and even Turk, as this stone. The Greek and Latin pilgrims resorting to it from devotion, and the Arab and Turk to see the wonders which it is presumed to work on the devotees."²

¹ Luke, i. 26, 27.

² Travels in the Holy Land.

FOUNTAIN OF CANA.

THE whole country of Galilee possesses a solemn interest from its connexion with the earlier periods of our Lord's human existence. The scene of his first miracle, and made conspicuous by his frequent return, and frequent displays of power and benevolence, the soil becomes eminently sacred, and the mind approaches its contemplation with the reverent solicitude and grateful homage due to the birth-place of Christianity.

The Fountain in the Sketch is traditionally the same from which the water-pots in the miracles were filled. The water is remarkably copious and pure; and as there is no other fountain within a considerable distance, the inhabitants of the village regard its sacred claim as beyond all question.

The large sculptured stone near the fountain is a Roman Sarcophagus, now used as a watering-trough for cattle, a purpose for which similar relics are frequently employed in Palestine. At this Fountain the Christian pilgrims rest and taste the water, as a sanctifying ceremonial previous to their entering Cana. The women of the village are constantly seen here, in groups, bearing jars of the same material and same dimensions with those described in Holy Scripture.¹

But the claims of the existing Cana have been strongly disputed by late and learned authority. It is contended, that the site of the village in which the miracle was performed, is Kana-el-Jelil (Cana of Galilee), a ruin on the northern side of the Plain El-Buttauf; N.½E. from Nazareth, and about three hours distance. The chief reasons are its unaltered name, and its having been regarded as the true site by authorities altogether earlier than those of its competitor, and traceable up to the sixth century.²

¹ Roberts's Journal.

² Biblical Researches, iii. 208.



PLATE 1



CANA.

THE View is full of traditionary holiness. In the small Greek Church, at the foot of the hill, is shown by the priest, as an invaluable relic (on the authority of tradition), "one of the water-pots" in which the water was changed into wine. For preservation, it is built into the wall. The Church itself is pronounced to have been raised on the spot where the marriage-feast was celebrated. The ruins of an adjacent house are regarded, on the same authority, to be those of the dwelling of our Lord: the disciple Nathanael was a native of Cana.¹

The nature of the Miracle may allow of some elucidation here, narrow as are the limits to which it must be confined. It seems to be implied in the narrative, that our Lord had *previously* intended to give some evidence of his divine power on the occasion of the marriage; and even that he had *declared* his intention. For his mother, on the first emergency of the feast, the failure of wine, evidently suggests it to him, as the object of his interposition; and by what other means than miracle could he have supplied it at the moment? Yet she could never have seen him work a miracle before. His answer confirms the idea of a *previous* declaration; for it is equivalent to the words, "In giving my evidence of divine power, I must not be interfered with by human suggestion. The time on which I have determined for it has not *yet* come." It is not unnatural to conceive, that HE then suffered some period to elapse; perhaps, until it was known among all the guests that the wine had been wholly consumed, and thus the deficiency distinctly felt and openly acknowledged.

The extreme succinctness of the Gospel narratives in general renders them mere outlines, which, in all humility, we are entitled to fill up with the natural features of the transaction. His mother then alludes no further to the deficiency of the wine, or rather, abandons the suggestion altogether; yet is still so fully convinced of his intention to give *some* proof of his divine power, that she bids the servants, "*Whatsoever* he saith unto you, do it."

Of course, the supreme Lord of Miracle might have wrought a wonder of a wholly different order, more stupendous in its effects, and, from its grandeur, more likely to spread his name through all ranks of his nation. But the change of the water into wine bears the peculiar characteristic by which his union of the divine and human natures was distinguished. It was a work of kindness as well as of power. It relieved the master of the feast from an immediate and perplexing want, and it met that want with a sudden munificence,² which marked the act as divine. Kindness to his mother, too, may have mingled in his choice of the miracle. He had vindicated the majesty of that great instrument of Heaven, by declaring that its use was not to be dependent on any personal and human influence; and having thus done, he soothes and honours her in the presence of the guests and attendants, by adopting her wish before them all.

Some reasons for the selection of a Marriage-feast as the scene of the primary miracle

¹ John ii.

² The "measure" in the original was either the Hebrew ($7\frac{1}{2}$ gallons), or more probably the Attic *Metretes* (9 gallons). The vessels to contain water for the continual ablutions of the Jews must have been large. Dr. E. Clarke found them from 18 to 27 gallons, which would be about the "two or three measures a-piece."

are sufficiently obvious; though it may be presumption, in the highest intellect of man, to assume that it knows *all* the reasons of any one miracle. The presence of our Lord at a festivity, and that one of the most crowded and joyous of all the social festivities of Palestine, instantly marked his Religion as wholly distinct from the frowning formalities and ascetic superstitions of the Jewish sects. His giving the assemblage an unexpected, and even a bounteous, increase of the proverbial means of enjoyment, was only an additional pledge of his sympathy with the customary habits and harmless indulgences of man. But his choice of a Marriage-feast as the commencement of his Mission may have had a reference of a higher rank. The connexion of our Lord with his Church is represented, in both the Old and New Testament, under the figure of a Marriage. HE is the Bridegroom, HIS redeemed the Bride. The character of the Married State,—the sincere confidence,—the perfect identity of object,—the intimate, pure, and permanent union, are applied by Scripture to the sacred relation even in our world. How much more strongly to that exalted and immortal condition in which “we shall see as we are seen,” and in which “the spirits of just men made perfect” go on “from glory to glory, as in the presence of the Lord!”

TOWN OF TIBERIAS, LOOKING TOWARDS LEBANON.

THE Artist conceives the columns in the foreground to mark the site of ancient baths, from the hot springs still issuing round the ruins which lie on the shore of the Lake, about half an hour's walk south of the City. The whole way from the Town is marked by traces and remains of the ancient City; several columns of grey granite, twelve or fifteen feet long, lie together about half way to the baths. An old bathing house remains, and is still used by the common people; but Ibrahim Pasha, in 1838, raised, at the distance of some rods from the site, a handsome edifice for public and private bathing, consisting of a large circular apartment, covered with a dome, and having a marble pavement around a fine circular reservoir, to which steps descend. The roof is supported by columns. Many doors lead into this apartment. At the period of the Artist's visit, this bath was crowded with pilgrims, who at this season were returning from Jerusalem. The building contains private apartments for those who can afford to pay for them, which are well and orientally furnished, and some have beautiful marble baths. Above the old bathing house is a large reservoir,¹ into which the water is first received, and allowed to cool before it flows into the bath; this is necessary, for its temperature when it issues from the spring is 144° of Fahrenheit. There are four springs nearly together; the taste of the water is salt and bitter, like hot sea water, and it gives out a strong odour of sulphur.

Those waters are considered highly efficacious in rheumatic affections and debility, and are much resorted to from all parts of Syria. They are spoken of by Pliny,² and by Josephus,³ and they were called Ammaus (Warm Baths). In the Talmud, the springs are mentioned as the ancient Hammath. The view of Tiberias and the Lake from this spot, backed as it is by the snowy summits of Lebanon, is strikingly picturesque; but it wants wood, though the vegetation is rank in grass, brambles, and low shrubs.

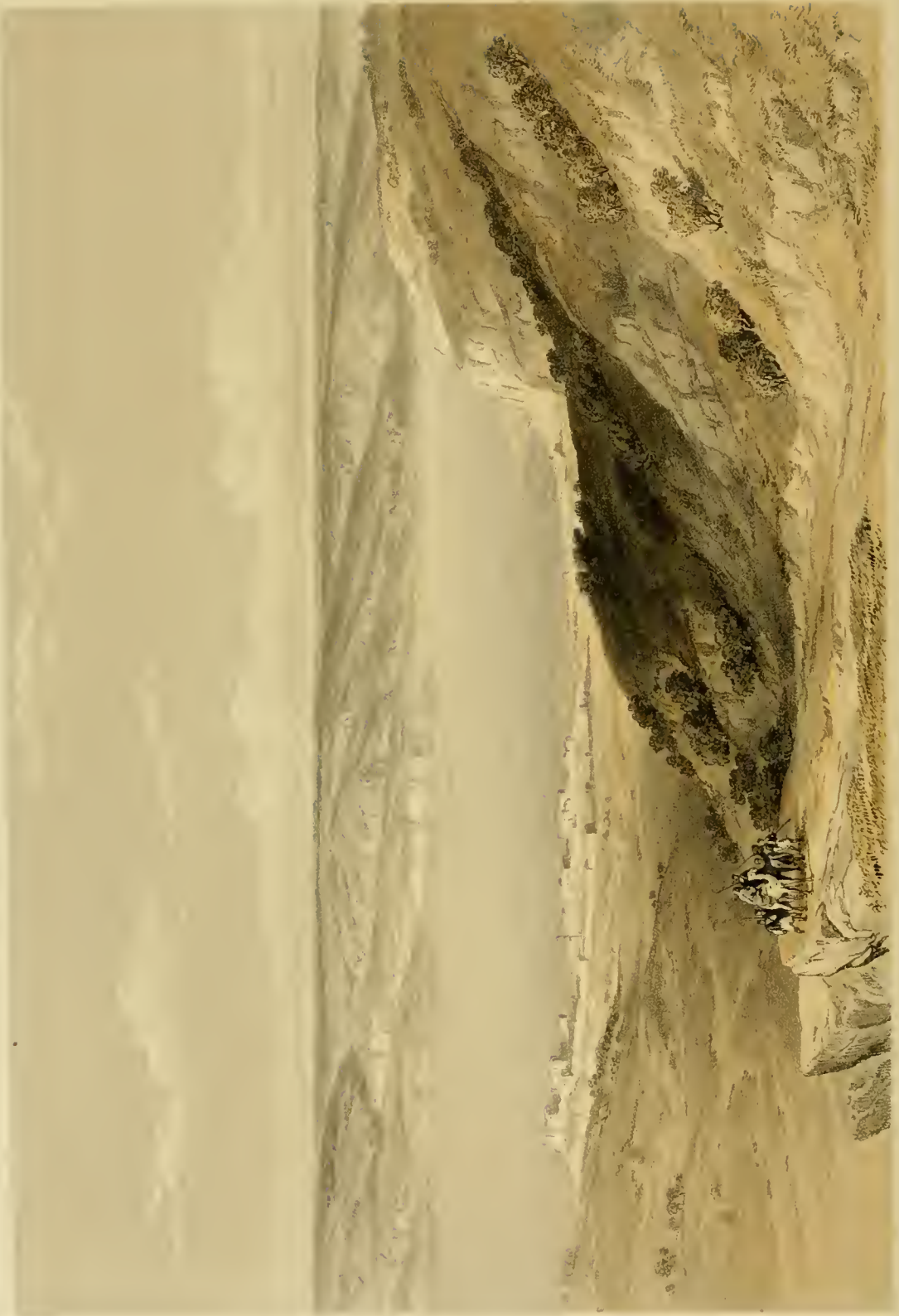
¹ Roberts's Journal.

² Hist. Nat. v. 15.

³ Joseph. Antiq. xviii. 2.



View of the ...



THE SEA OF TIBERIAS, LOOKING TOWARDS BASHAN.

THIS Lake bears also the name of the Sea of Galilee, from the province; of Tiberias, from the City; and of Gennesareth, from a tract of fertile land extending along its western shore, from El-Medjel on the south, to Khan Minyeh on the north; its length, according to Josephus, being thirty stadia, and its breadth twenty. It was remarkable for the abundance and excellence of its fruits, and was famed for a fertilising fountain, held by some to be a branch of the Nile, from its producing fish resembling the *Coracinus*, found in the lakes round Alexandria. The fountain was also called Capharnaum, probably from the town,¹ so often mentioned in Scripture as visited by our Lord.

On the sight of this Lake, De Lamartine says, in language which, though ambitious and poetic, yet conveys the common feeling of mankind:—"I had come to worship on the very shores, on the very waves which had borne HIM; on the hills where He had sat, on the stones on which He had rested His head. He had a hundred times walked on that beach which I now trod with reverential homage. His feet had trodden the dust which was now under my own. He sailed in the barks of the fishermen on the Sea of Galilee; He walked on its waves, stretching His hand to the Apostle."²

The Artist thus gives his personal impression of the scene:—"Passing through a beautiful country, in about five hours we came in sight of the Sea of Galilee, embosomed in surrounding hills; far on the left lay Mount Hermon, covered with snow; and on a nearer hill rests the City of Safed. Here, at a glance, lay before us the scenes of our Saviour's miracles; but the population and the boats have disappeared. Towards the west the River Jordan was seen flowing from the Lake towards the Dead Sea, and below us lay the Town of Tiberias."³

The author of the *Biblical Researches* thus describes the aspect of the Lake:—"We reached the brow of the height above Tiberias, where a view of nearly the whole Sea opened at once upon us. It was a moment of no little interest; for who can look without interest upon that Lake on whose shores our Saviour lived so long, and where He performed so many of His mighty works? Yet to me, I must confess, so long as we continued around the Lake, the attraction lay more in these associations than in the scenery itself. The Lake presents, indeed, a beautiful sheet of limpid water, in a deep, depressed basin, from which the shores rise, in general, steeply and continuously all around, except where a ravine, or sometimes a deep wady, occasionally interrupts them. The hills are rounded and tame, with little of the picturesque in their form; they are decked by no shrubs or forests, and even the verdure of the grass and herbage, which, earlier in the season, might have given them a pleasing aspect, was already gone; they were now only naked and dreary. One interesting object greeted our eyes,—a little boat with a white sail, gliding over the waters: the only one, as we afterwards found, upon the Lake. The form of its basin is not unlike an oval; but the regular and almost unbroken heights which enclose it bear no comparison to the vivid and powerful effects which the wild and stern

¹ Joseph. Bell. Jud. iii. 8.

² Travels.

³ Roberts's Journal.

magnificence of the mountains produces around the Caldron of the Dead Sea. The position of the Lake of Galilee, embosomed deep in the higher tracts of country, exposes it, as a matter of course, in summer to gusts of wind, and in the winter to tempests. One such storm is recorded during the course of our Lord's ministry."¹

The dimensions of the Lake are variously stated by travellers, but the most probable calculation makes it about 14½ miles long, and from 6 to 9 miles wide. Myriads of birds resort to its shores. Its water is cool and clear, and abounds with fish, though, for want of boats, few are caught, and those are consequently sold at a high price—the price of meat. To encourage and aid the inhabitants in deep-lake fishing would be one of the greatest boons which could be conferred upon them. On looking down upon the Lake, the course of the river, of which it is only an enlargement, can be distinctly traced through its centre, by the smooth surface produced by the current of “the River of the Prophets, and the River of the Gospel”—the Jordan.

¹ Biblical Researches, iii. 252.

TIBERIAS.

THIS Sketch, in addition to the view of the City, gives, in the distance, crowning a lofty hill, the City of Safed. The land is peculiarly liable to earthquakes; Safed was fearfully visited in the middle of the last century (1759); but a still heavier visitation befell it in 1837. On the first day of the year, a succession of the most violent shocks rent the earth in many places, and almost instantly overthrew the chief part of the dwellings. The loss of life was dreadful, though perhaps too largely calculated at five thousand; four-fifths of the sufferers were Jews.¹

Safed is venerated as one of the four holy cities of Judea; the others being Jerusatem, Hebron, and Tiberias. Its prominent position led to its being fortified at an early period. By some authorities it has been supposed to occupy the site of Bethulia, and by others, that of Kitron, a city of Zebulon. But, nothing is distinctly known of the City before the Crusades, when it afforded shelter to Baldwin III. after his defeat at El-Hûleh, in 1157. Safed is, however, chiefly celebrated for its Rabbinical school, one of the most distinguished among the Jews, and for many centuries it has been thus regarded; but the period of its scholastic foundation is not certain, it was probably long after the conquest by Bibars. Its palmy days were, however, during the sixteenth century, when the most eminent of the Rabbins lived and taught there; and at this early period (1578) it had an established printing-office, which, even as late as 1833, still gave regular employment to a considerable number of persons.² It has been supposed, that Safed was the “City set on a Hill,” to which allusion is made in the Sermon on the Mount,³ and that the Hill itself was the Mount of the Transfiguration.⁴ But both suppositions are unsustained by evidence.

¹ Biblical Researches, iii. 318—338.

² Roberts's Journal.

³ Matt. v. 14. Maundrell, Apr. 19.

⁴ Büsching Erdbeschr. th. xi. i. 488.



Honolulu, Oahu, 1820

Honolulu, Oahu, 1820, by the artist, from the original drawing.

HONOLULU, FROM THE WALLS OF THE TOWN



THE LAKE OF TIBERIAS, LOOKING TOWARDS HERMON.

THE ancient City of Tiberias, built by Herod Antipas, and named in honour of his patron, the Emperor Tiberius, has long since perished. With the mixture of violence and policy which characterised the Oriental governments, Herod compelled a population from the surrounding provinces to fill his City; adorned it with structures, of which the very fragments are stately; gave it peculiar privileges; and building a palace which was one of the wonders of the land, declared Tiberias the capital of Galilee.¹ The ruins in the Sketch are those of the modern City prostrated by the earthquake.

The view commands various sites, memorable from their connexion with Scripture. On the West coast lies El-Medgel, the site of Magdala, the City of Mary Magdalene; Capernaum, Chorazin, and Bethsaida, once lay on the same coast; and in the vicinity, more to the South, was the City of Tarichæa. On the East coast was the scene of the great miracle, the feeding of the four thousand; and in the horizon is the majestic Hermon, 10,000 feet above the Mediterranean.

The Rabbins held that the former City stood on the site of Rakkath, while Jerome records a tradition that it was once Chinuereth;² but, leaving those laborious triflings to their natural obscurity, it is evident that the original Tiberias occupied a site farther to the north. There the ground is still strewed with fragments of noble architecture,—baths, temples, and perhaps theatres; giving full proof of a Capital raised with the lavish grandeur of a Herodian City. In the great, final war, which extinguished Judah as a nation, and commenced the longest calamity of the most illustrious and unhappy race of mankind, Tiberias escaped the general destruction. Submitting to the authority of Vespasian, without waiting to be subdued by his arms, the City retained its population, and, probably, its privileges. In the national havoc, it even acquired the additional wealth and honours of a City of Refuge. It had a coinage of its own, exhibiting the effigies of several of the Emperors, down to Antonius Pius. It appears to have peculiarly attracted Imperial notice, for Hadrian, though pressed with the cares of the Roman world, commenced the rebuilding of a temple, or palace, which had been burnt in an insurrection.²

But the history of this beautiful City has a still higher claim on human recollection, as the last retreat of Jewish literature. On the fall of Jerusalem, and the final expulsion of the Jews from the central province, the chief surviving portion of the state, the rank, the wealth, and the learning, were suffered to take shelter within the walls of Tiberias. In the second century, a Sanhedrim was formed there, and the broken people made their last attempt to form a semblance of established government.⁴

The two great Hebraists, Buxtorf and Lightfoot, have given the history of the School of Tiberias, more interesting than the details of massacre, or the description of ruins. The protection of the City drew the principal scholars from the cells and mountains where they had concealed themselves from the habitual severities of Rome.

¹ John, vi. 23; xxi. 1. Joseph. Antiq. xviii. 2, 3. Bell. Jud. ii. 9, 4.

² Josh. xix. 35. Hieron. Comm. in Ezech. xlvi. 21.

³ Epiphanius. ad Hæret. i. 12.

⁴ Lightfoot, Ap. ii. 141. Buxtorf, Tiberias, 10, &c.

Under the presidency of Rabbi Judah Hakkodesh the School flourished, and acquired the acknowledged title of the Capital of Jewish learning. The first natural enterprise of such a School was the collection of the ancient interpretations and traditions of the Law; and those were embodied by Rabbi Judah in the Mishna (about A.D. 220). In the third century, Rabbi Jochanan compiled the Gemara, a supplement to the Mishna (about A.D. 270), now known as the Jerusalem Talmud. In the sixth century, the Babylonian Jews also compiled a Gemara, named the Talmud of Babylon, now more esteemed by the Jews. But the School of Tiberias is said also to have produced the Masora, or Canon for preserving the purity of the text in the Old Testament,—a labour whose value, however the subject of controversy, is admitted to be incontrovertible.

The civil history of Tiberias is the common recapitulation of Eastern sieges and slaughters. Fortified by Justinian, it fell successively into the hands of the Saracens, the Crusaders, Saladin, the Syrians,¹ and the Turks. The French invasion brought Tiberias into European notice once more (A.D. 1799). On their retreat it sank into its old obscurity, and must wait another change, of good or evil fortune, to be known.

¹ Niebuhr, *Reise*. iii. Volney, *Voyage*, c. xxv.

THE TOMB OF JOSEPH AT SHECHEM.

AMONG the relics associated with Biblical history at Nablous, the Tomb of Joseph is an object of great veneration. The Artist describes it as standing nearly in the centre of a small inclosure, at the eastern entrance to the valley which lies between the Mounts Gerizim and Ebal, and not far from the ruins of the early Christian Church now covering the Well of Jacob. The Tomb is plain, and plastered over, with a small recess at the foot, in which he observed that some small lamps were placed, probably by pious Jews, by whom also the walls were covered with writing in the Hebrew character. The people hold this spot in deep reverence. At the head and foot of the Tomb are two rude altars, which the guides pointed out as the Tombs of Ephraim and Manasseh, the sons of Joseph.¹

Joseph died in the faith, that the Land of Canaan was to be the inheritance of his people. And, on his death-bed, he directed the children of Israel “to carry up his bones” from Egypt; “and they embalmed him, and he was put in a coffin in Egypt.”² “And the bones of Joseph, which the children of Israel brought up out of Egypt, buried they in Shechem, in a parcel of ground which Jacob bought of the sons of Hamor, the father of Shechem, for an hundred pieces of silver; and it became the inheritance of the children of Joseph.”³

The reverence with which the resting-place of the great protector of his people has been so long regarded, leaves but little doubt of its actual identity. It is now, and has been for ages, pointed out as the spot of his sepulture; and in this belief in the tradition, Jews and Samaritans, Christians and Mahommedans, agree.⁴

¹ Roberts's *Journal*.

² Gen. l. 26.

³ Joshua, xxiv. 32.

⁴ Heb. xi. 22. Acts, vii. 16.



THE WOMEN OF JERUSALEM



Caravan of the East

JACOB'S WELL AT SHECHEM.

THIS most memorable Well is universally honoured by the Jews and Samaritans as the Well of Jacob, and by the Christians as the Bir-es-Sâmiriyyeh (the Well of the Samaritan Woman). The conviction of its identity with the latter alone could have prompted the zeal of the early Christians to build a Church over it, but which is now to be scarcely distinguished in its heap of ruins. The broken shafts of some granite columns, half buried in the soil, mark where their zeal and devotion had acknowledged the truth of the tradition in favour of this Well; for, two other fountains, within three or four hundred yards, might have disputed the interest, and the honour of being the historic Well; but, as in the case already shown, of the Tomb of Joseph, which lies in the inclosure seen in this view, all agree as to which is the true object of reverence. The Church is supposed to have been built in the fourth century, "though not by Helena, as reported in modern times; for Eusebius and the Bordeaux Pilgrim mention, as early as A.D. 333, the Well, but not the Church." It is, however, spoken of by writers of the fifth and sixth centuries. At present only the broken columns of the scattered ruins mark that such a structure existed there.¹

Robinson enters, with his usual intelligence, into the investigation of the subject: he says,—“Before the days of Eusebius, there seems to be no historical testimony to the identity of the Well with that which our Saviour visited, and the proof must therefore rest, so far as it can be made out at all, on circumstantial evidence. I am not aware of anything in the nature of the case, that goes to contradict the common tradition; but on the other hand, I see much in the circumstances, tending to confirm the supposition, that this is actually the spot where our Lord held his conversation with the Samaritan woman. Jesus was journeying from Jerusalem to Galilee, and rested at the well, while ‘his disciples were gone away into the city to buy meat.’² The well, therefore, lay apparently before the city, and at some distance from it. In passing along the eastern plain, our Lord had halted at the well, and sent his disciples to the city, situated in the narrow valley, intending, on their return, to proceed along the plain on his way to Galilee, without entering the city. All this corresponds exactly with the present character of the ground. The well, too, was Jacob’s Well, of high antiquity; a known and venerated spot, which, after having lived for so many ages in tradition, would not be likely to be forgotten in the two and a half centuries, intervening between St. John and Eusebius. I think we may thus rest with confidence in the opinion that this is Jacob’s Well, and here the parcel of ground that Jacob gave to his son Joseph. Here the Saviour, wearied with his journey, sat upon the well, and taught the Samaritan woman those great truths, which have broken down the separating wall between Jews and Gentiles: ‘God is a Spirit; and they that worship him, must worship him in spirit and in truth.’ Here, too, as the people flocked to him from the city to hear him, he pointed his disciples to the waving³ fields which decked the noble plain around,

¹ Biblical Researches, iii. 109. Roberts’s Journal.

² John, iv. 3—8.

³ The epithet “waving,” if it imply the maturity of the crop, wants the Author’s habitual accuracy. Our Lord’s allusion was obviously to the contrast between the physical nakedness of the field at that moment, and the spiritual harvest, which *his* eye saw ripening.

exclaiming, 'Say not ye, There are four months, and then cometh harvest? Behold, I say unto you, Lift up your eyes, and look on the fields, for they are white already to harvest!' We returned to our tent, wearied indeed in body, but refreshed in spirit, as we read anew, and in the midst of the very scenes, the account of our Saviour's visit and sublime teaching."¹

¹ Biblical Researches, iii. 108-10.

ENTRANCE TO NABLOUS.

THE Shechem of the Old Testament, and Sychar of the New, once the capital of Samaria, was a city of very high antiquity, and eminent renown. Few in the Holy Land are so beautifully situated. Nablous, its present name, is derived from the Romans, who established themselves here, rebuilt the city, and gave to it the title of Neapolis (New City). It is approached through long avenues of ancient olive-trees.¹ It lies in a narrow valley, between Mount Ebal on the north, and Mount Gerizim on the south, or right hand of the View. The actual width of the valley in which Nablous² is situated is only about five hundred yards, between the bases of the mountains. The City is long and narrow; the houses are high, and generally well built, with domes upon the roofs, as at Jerusalem. It is situated at the summit of the valley, so that the waters nearly on its crest flow off in different directions; on the eastern side into the plain, and to the Jordan; on the western, the waters of some of its fountains flow down the valley towards the Mediterranean. The mountains rise boldly on either side, with a general character of sterility, which is more marked in Mount Ebal. But this only increases the effect of the beauty and fertility of the valley, as Nablous appears embosomed in gardens and groves of fig, mulberry, and other fruit trees. Robinson says, that as he and his companion approached it, "a scene of luxuriant and almost unparalleled verdure burst upon our view. The whole valley was filled with gardens of vegetables, and orchards of all kinds of fruits, watered by several fountains, which burst forth in various parts, and flow westwards in refreshing streams. It came upon us suddenly, like a scene of enchantment. We saw nothing to compare with it in all Palestine."³

¹ Roberts's Journal.

² According to Abulfeda, the more correct name is Nabulus.

³ Biblical Researches, iii. 96.



Mount Hablot

Engraved from a drawing by J. G. Thompson, by J. G. Thompson, published in the Illustrated London News, 1841.

ENTRANCE TO HABLOT



India. Province of Mysore. The City of Channarayana. From the Fort.

Published by W. & A. G. Leitch, 10, St. Paul's Churchyard, London, W.

NABLOUS, ANCIENT SHECHEM.

THIS View of one of the oldest and most interesting cities in Palestine is taken from the western entrance of the valley in which it stands. The bright and copious stream which is seen passing under the bridge irrigates the valley, and produces the remarkable fertility of a spot, in which the olive, fig, mulberry, palm, pomegranate, orange, and citron flourish, and which shelters numberless nightingales; above it rises Mount Gerizim, the sacred hill of the Samaritans, the whole forming a scene of striking beauty. Nablous contains some fine fragments of its former grandeur. Near the centre of the City are several porphyry columns of large dimensions;¹ but neither those, nor the beauty of its site, are, in general, the chief objects of attraction to the traveller: the history of Nablous, as associated with the old and New Testaments, constitutes its more natural and powerful interest. Here Abraham came “unto the place of Shechem, unto the oaks of Moreh.”² Here was the scene of the revenge taken by Simeon and Levi. Here was the “parcel of ground” bought by Jacob, and given as an inheritance to Joseph. Here the twelve sons of Jacob were buried; and though only the Well of Jacob (the Well of the woman of Samaria) and the Tomb of Joseph are pointed out, tradition relates that Eleazer, the son of Aaron, and Joshua, the chief of his people, were also buried here. Here Joshua carried into effect the command of Moses,³ when six of the tribes stood over against Gerizim, to bless the people who obeyed the law, and six against Mount Ebal, to curse the disobedient, when Joshua read aloud the whole of the law. The situation was singularly suited to the event, for a voice from either side might, on a calm day, be distinctly heard by the people assembled. Here, in the midst of the valley, was placed the ark of the Covenant, surrounded by the priests and elders, and the officers, with Joshua, bearing the banners of their tribes,—a national spectacle of sacred magnificence. Here, from Mount Gerizim, Jotham’s fine parable against Abimelech was uttered.⁴ Here all Israel came to make Rehoboam king. Here the tribes rebelled, and the City became for a time the royal residence of Jeroboam.

After the fall of the Ten Tribes, Shechem was chiefly known as the principal city of the people who took the name of Samaritans, but who were Babylonians and others, gathered by Shalmaneser in the first instance, and afterwards by Ezarhaddon, to colonize the land. The depopulation of the country had exposed it to the ravages of wild beasts; and the new colonists, being molested with lions, and regarding this calamity as the result of a curse, applied to the Assyrian monarch, for one of the Jewish priests “to teach them the manner of the God of the land.” A priest was sent accordingly, but they mingled their original idolatry with the true worship; and, though they received the Pentateuch, were rejected from all communion with the Jews. The refusal of the Jews to allow the Samaritans to assist them in rebuilding the Temple at Jerusalem increased the national hatred. The Samaritans, in defiance, then raised a Temple on Mount Gerizim, and Shechem became the religious metropolis of Samaria. The hatred of the

¹ Roberts’s Journal.

² Gen. xii. 6.

³ Deut. xxvii. xxviii. Josh. viii. 30—35.

⁴ The height of Gerizim is about 2500 French feet above the sea, or nearly that of the Mount of Olives. Nablous is 1751 French feet above the sea. Gerizim and Ebal rise in steep, rocky precipices; and, from the valley, are about 800 feet in height. Schubert, Reise. Bibl. Res. iii. 96. Judges, ix. 7.

two nations rose at length to such a height, in their contests for the superior sanctity of their respective temples, as to lead to the destruction of that on Gerizim (129 B.C.). Yet the worship continued, for coins of Neapolis are extant, on which Mount Gerizim, with its temple (probably rebuilt), are represented as the symbol of the City.

The Samaritans are now reduced to a few hundred persons, who continue in the creed of their fathers; and on the days of the Passover, and other feasts of their religion, ascend Gerizim and worship God upon "the mountain," where, on the site of their ancient Temple, they make their sacrifices "as of old." They pretend to possess at Nablous one of the most ancient copies of the Pentateuch.¹ As a sect, the Samaritans are now greatly reduced; and a few small communities exist only here, and in Cairo, Gaza, and Damascus.

¹ The Samaritan priest displays this MS. to travellers, and pronounces it to be 3460 years old, the work of Abishua, the son of Phinehas. It is, however, conjectured to be modern. *Bibl. Res.* iii. 105.

RUINS OF THE CHURCH OF SAINT JOHN, SEBASTE.

On approaching from the West the ruins of the ancient City of Samaria, now the village of Sebaste, the most conspicuous object is formed by the ruins of the Church of Saint John the Baptist, which overhang the steep declivity below the village of Sebaste. This Church was built on the spot where tradition holds, that this "more than prophet," the herald of our Lord, was imprisoned, martyred, and buried.¹

The alcove for the Altar, occupying the greater part of the eastern end, which thus assumes a rounded form, is an imposing piece of mixed architecture, the Greek style predominating; the arches of the windows are round; and the whole alcove is highly ornamented, especially on the outside. But the upper arches on the inside of the alcove are pointed, as are also the great arches in the body of the Church. The latter rest on columns of no defined order; the capitals, though Corinthian in shape and size, being decorated with resemblances to the trunk of the palm-tree.

The walls are still entire to a considerable height, and the length of the Church is one hundred and fifty feet (besides a porch of ten feet), the width seventy-five feet; the windows are high up and narrow, with the pointed arches and zig-zag ornaments peculiar to the early Norman,² and blocks carved with grotesque heads and figures. It seems to have been, at one period, fitted for military defence. The general architecture precludes the supposition that it is older than the time of the Crusades, though its substructure and its eastern end might have had an earlier date.³ Popular tradition attributes this, as it does so many other Christian Churches in Palestine, to the Empress Helena; it is much more probable that it was erected by the Knights of St. John, whose numerous crosses mark their reverence for the patron saint of their celebrated order. In the midst now stands the tomb of a Sheikh!

¹ According to Josephus, the Baptist was beheaded in the Castle of Machærus, on the east of the Dead Sea, near which, it may be presumed, that he was buried. *Antiq.* xviii. 5. 2.

² Roberts's Journal.

³ *Biblical Researches*, iii. 141.



THE MOUNTAIN LANDSCAPE
FROM THE MOUNTAINS OF THE
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MOUNTAIN LANDSCAPE
FROM THE MOUNTAINS OF THE



THE CAPTURE OF SAMARIA. (See page 100.)

SEBASTE, ANCIENT SAMARIA.

THE first aspect of this Village, the relique of the City, is singularly impressive. "It is difficult to conceive," says the Artist, "any place surpassing this in the beauty of its position, or any spot more commanding in situation than that of the ancient Capital of Samaria, standing as it does in the most fertile portion of Judea, and enriched by the taste and wealth of the most superb of all its governors, Herod. I never was more delighted, than when slowly winding round the brow of a hill it first burst upon me, bathed in the brightness of an eastern sunset. If, desolate as it is, the ruins of this city could thus strike the eye, what must its effect have been when its sides and summit were covered with the temples and palaces of Herod!"¹

A lofty promontory, advancing boldly into the midst of a broad and beautiful plain; a fertile basin, surrounded by a circle of noble hills, marked the natural position for a Metropolis. It was founded by Omri, King of Israel, the father of Ahab, about the year 925 B.C.; the hill on which it was built being bought by him of Shemer, from whom its name of Samaria is derived.² From this period the Kings of Israel abandoned their former metropolis Shechem, and Samaria became their political capital. In history, the city is often confounded with the country.

The vast ruins which now exist at Sebaste are chiefly those of the Palace of Herod. The most remarkable are those of a Colonnade, which has been traced to the extent of 3000 feet! In the western part, above sixty of these columns are still erect, and many more are partly buried, and partly strewn around. These columns are sixteen feet high, and two feet in diameter at their bases. Robinson says, that he could discover no trace of their capitals; the Artist, however, found one, which was Corinthian. There is scarcely a doubt that this vast colonnade was the work of Herod, who enriched Samaria with splendid edifices; but its purpose is unknown, and those columns now stand in the midst of ploughed fields, "the skeleton, as it were, of departed glory."³

Samaria continued during two centuries to be the chief city of the ten tribes (until the Captivity, B.C. 720), and during the whole period it was the seat of idolatry. The great prophets, Elijah and Elisha, gave sacred distinction to its history; and the tombs of Elisha and of Obadiah the prophet are said to have formerly existed here. The original Samaria was taken and razed to the ground by John Hyrcanus. But it must have been soon rebuilt, for Pompey restored it to its former inhabitants; and when Augustus gave the country to Herod the Great, Samaria was renewed by that superb monarch with extraordinary magnificence. Its name was then changed to Sebaste,⁴

¹ Roberts's Journal.

² Biblical Researches, iii. 145.

³ 1 Kings, xvi. 24.

⁴ Now called by the Arabs Sebustich.

in gratitude to his Imperial patron. Herod filled it with a colony of six thousand veterans, made it a powerful fortress, and surrounded it with a strong wall, twenty stadia in circuit; reserving in its midst a "Sacred place," in which he raised a temple in honour of Augustus! famed for its architecture. Such appears to have been the Samaria of the New Testament, in which Philip preached the gospel, and where a church was formed by the Apostles.

Samaria early became an Episcopal city. Its Bishop, Marius, or Marinus, attended the Council of Nice (A.D. 325). The history of the Crusades adds little to that of Sebaste. It had a Latin Bishop in 1155. Saladin passed through it in 1184, on his retreat from Kerak. In the Middle Ages it was scarcely mentioned more than as an important place, from its situation, well watered, and abounding in gardens, olive-groves, and vineyards. It still contains a few Greek Christians; and a titular Bishop of Sebaste resides in the Greek Convent at Jerusalem.

THE

MOHAMEDAN

Syria, Palestine, Arabia, Egypt, & India.

AND THE HISTORY OF THE ARTS AND MANUFACTURES OF THE EAST.

David Roberts, R.A.

WITH EXPLANATIONS BY
THE REV. GEORGE WOOD, LL.D.



David Roberts, R.A.

THE GREAT BRITISH MUSEUM, LONDON.

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BETHLEHEM.

WE now enter on that portion of our Volume which traces the early steps of Christianity; and we approach it with a reverence due to the most solemn transaction of the world.

Religion is the key of History; and the more closely we investigate the course of Providence, the more distinctly shall we comprehend the course of man. The three great Revelations, the Patriarchal, the Jewish, and the Christian, will be found to have been adapted to the three great periods of Society, and to have been adapted with a foresight and a completeness, which argue their origin Divine. In each instance, the Religion long preceded the period, a proof that it was not the work of human necessities; and the Period was always the subject of both Prophecy and Miracle, a proof that it was also the operation of the will of Heaven.

The first stage of human society after the Dispersion of the descendants of Noah was Clanship; an existence by small tribes, widely separated, and roving over the wastes of the world. That this form of society was by a Divine ordinance is evident, from the prophetic name of the Patriarch, PELEG (Dispersion), in whose time this extraordinary change was to be effected; and from the miracle expressly wrought to counteract the establishment of an Empire at Babel; that miracle, too, having the object of even increasing the dispersion, by breaking up the universal language. The Religion had been given five hundred years before, by the Covenant with Noah, itself only a renewal of the Religion given at the gates of Paradise; its simple tenets being, the Existence of a God, the Sin of Man, and the hope of a Redeemer; its simple ritual being Sacrifice, and its only priest the father of the family. A Religion whose simplicity, while it contained all the essential truths of Revelation, was obviously suited to the narrow means and rude capacities of wanderers through the wilderness of the globe.

But another Period was to come, when a new and vast stimulant was to be given to the progress of mankind, by a new system of Society. The scattered clans were to be gathered into condensed masses. Government was to begin; and the passions, powers and enjoyments of mankind, were to be moulded, excited, and elevated by the force, the fear, and the splendour of the Sceptre. In this period, the civilized world was to be placed under four successive great Sovereignties; and the singularity

of this system was, that, unlike the perpetual competitorships of later kingdoms, each was to be, for its time, wholly without a rival, the supreme governor and guardian of civilized mankind. That this period was equally the work of the Divine will is proved, as in the former instance, by both miracle and prophecy; the miraculous vision of Nebuchadnezzar revealing the existence of the four successive and *only* Empires; and the prophecies of Daniel giving the detail of their origin, their objects, and their dissolution. To meet this period, a Religion had also been prepared, nearly five hundred years before—the Mosaic Covenant. For, although the Religion of the Jews was local in its ordinances, it was universal in its principles: and although expressly devised to keep the Jew separate from the profanations of the Heathen, yet in the “proselytes of the gate” it at once provided for the reception of the Gentile, and dispensed with those ordinances which were dependent on locality. But the code of Judea, besides the purest Religion, exhibited to the surrounding nations an example of the purest government. In all conditions of mankind, the two chief elements of public happiness are the Supremacy of Law, and the Security of Property. In the Jewish constitution, the Heathen saw those two elements placed in the highest point of view; a Law superior to all human change, and binding king and people; and a succession of property equally beyond the caprice of man. May it not have been with the direct purpose of impressing this example on mankind, that the Jewish kingdom was constantly connected with the four successive Empires: the lesson running parallel with them all, Judah surviving the three Eastern; and perishing only when the “Period of Empire” was to fall with Rome.

But a third Period was to come, of a totally different character from either of the past, and employing a totally different species of action. In this Period, which is our own, mankind was to be governed by separate and contemporaneous Sovereignities; thus constituting a rivalry of states, that rivalry compelling nations to cultivate their peculiar means of power, and that cultivation, obviously tending to bring into the fullest activity all the variety and vigour of individual character. This change too was the subject of miracle and prophecy. In the vision of the King of Babylon, the division of the Western Empire into ten Sovereignities was distinctly shown a thousand years before its fulfilment; the prophecies of our Lord, and the Apocalypse, splendidly and unanswerably filling up that astonishing development of Providence. It is clear, that whatever may be the other high purposes of Christianity, one was to provide a new Religion for this new period. Its whole texture was evidently intended for a more advanced time than the era of Governments acting solely by the pressure of irresponsible power. Its constant appeals to the common-sense of man, its demands on the exercise of personal judgment, its declarations of the general accountability, and its promises of future glory to all orders of men alike, in proportion to the performance of their duty here; contain at once all the essentials of human freedom, and all the loftier excitements which can awake the human mind to the most vivid exertions of its talents and virtues. This Religion too was given about five hundred years before the time for which it was especially designed, that of the European Kingdoms.

In the few lines to which we are limited in these pages, allusion only can be made to its palpable effect, in *creating* a series of questions of the highest importance to mankind, yet which had never occurred before—the education of the people, the improvement of their condition, the general elevation of their habits, and the relief of their necessities under the various circumstances of human suffering. We even find all those objects contemplated from the earliest announcement of Christianity. The first declaration of our Lord was, that He came to heal the spiritual and physical maladies of the multitude, commencing by that most direct and comprehensive of all mercies—the preaching of the Gospel to the poor.¹ His whole career was an exemplification of this announcement; from day to day, He alike healed disease and preached the Gospel; often among the outcasts, always among the multitude. Even in the awful hour of the Crucifixion, as if to prove the inexhaustible spirit of a mission which reached from the highest glory of Heaven to the lowest depths of human nature; He bore with Him a repentant criminal to Paradise.

It is admitted, that Christianity has not hitherto accomplished all its purposes; that a large portion of the world still lies under despotism, and a larger still under barbarian ignorance. Yet we are to remember, that Christianity appeals only to the heart and understanding; that it makes no use of physical power; that it disdains all attempts to allure the passions or dazzle the senses; and that against it is arrayed the whole active and interested corruption of man. Still, it is beyond all denial, that in proportion as Christianity has been acknowledged, the whole condition of society has advanced; that Law has obtained higher influence; property has been rendered more secure; Science has stretched a more vigorous flight; the general mind become more intelligent; subordination been less slavish and authority at once more lenient and more limited. The Gospel, even now, draws the circle of light and darkness; Christendom is the intellectual portion of the world. But still higher results may be awaiting mankind. The future can be only matter of hope. But there are illustrious intimations in the Scriptures that the progress of good shall not continue thus tardy beyond a certain time. Of the three great forms of human Society—Clanship, Empire, and Kingdoms, the last is probably drawing to its close. Prophecy announces one form to come; but it is still wrapt in clouds. The Atonement must for ever shine as the leading glory of the Christian triumph; but who shall say, that splendours beyond all existing conceptions may not yet follow in its train, scatter the darkness and guilt of the Fall, and more than reinstate the original grandeur of the race of man?

¹ Luke, iv. 18.

THE VIGNETTE ON THE TITLE-PAGE.

THE grandeur of the ruins of Baalbec can best be appreciated by the large drawings in this Work of the eastern portico of the temple; of the doorway, so unrivalled in enrichment; and others of our illustrations of the remains of this extraordinary city; but from no point are the ruins of Baalbec seen in such picturesque combination as from the Fountain, where temples, bridges, water, and varied foliage, make up, with the ruined columns in the foreground, a scene of most singular beauty.

ENCAMPMENT OF THE PILGRIMS AT JERICHO.

AT Easter the neighbourhood of Jericho is frequented by Pilgrims, who come to purify themselves in the River Jordan. But the land retains its ancient character for lawlessness, and the devotees are escorted by a strong military force under the direction of the Governor of Jerusalem.

The principal object in the Engraving is the tent of the Governor, Achmet Aga, who invited the Artist to accompany him to the Jordan (April, 1839). The scene at this juncture was strikingly Oriental. The numerous tents, the Pilgrims of all costumes and various countries, occupied in their preparations for the night; the officers of the escort galloping in all directions, some amusing themselves with throwing the djerrid, and others with firing at marks, at full speed; groups of men, women, and children, some at rest, some in sport, and some in prayer, and the whole illuminated by a sunset of remarkable vividness, which not merely enlightened the plain, but covered the distant mountains with golden and purple fire; formed a *coup d'œil* of singular and characteristic animation.¹

¹ Roberts's Journal.





London, published by Day & Son, 15, Abchurch Lane, London, E.C. 4

DESCENT UPON THE VALLEY OF THE JORDAN

DESCENT TO THE VALLEY OF THE JORDAN.

THE View is taken from the highway leading from Jerusalem through Jericho, and forming a part of the road, or system of roads, by which Jerusalem was connected with the countries on the Euphrates, and thence with Persia and India. The pass is singularly difficult, and still inherits its evil name as a place of robbers. In this scene of the Parable of the Good Samaritan, no stranger ventures without an escort. But its variety and boldness strongly attract the eye. "The view," says the Artist, "when we emerged from the rocky hills, was one not to be forgotten. The Valley of the Jordan lay stretched beneath our feet, in all the beauty of an Eastern evening. The Dead Sea, the silvery line of the rapid Jordan just visible, the gay colours of the pilgrim encampment glittering in the last rays of the setting sun, were fitter for the poet than the painter. The pencil must fail to realise it. On the whole line of road were Arab and Bedouin lancers."¹

Lamartine describes the journey, beginning from Bethany, as singularly toilsome and melancholy. Neither houses nor cultivation, mountains without a shrub, immense rocks split by time, and pinnacles tinged with colours like those of an extinguished volcano. "From the summit of these hills, as far as the eye can reach, we see only black chains, conical or broken peaks, a boundless labyrinth of passes rent through the mountains, and those ravines lying in perfect and perpetual stillness, without a stream, without a wild animal, without even a flower; the reliques of a convulsed land, with waves of stone." He had still another ridge to cross, and on passing it the escort fired their muskets in token of joy.²

A large portion of the Valley of the Jordan has been from the earliest time almost a desert.³ But in the northern part of the Ghor, the great number of rivulets which descend from the mountains on both sides produce in many places a luxuriant growth of wild herbage.⁴ So, too, in the southern part, where similar rivulets exist, as around Jericho, there is even an exuberant fertility; but those rivulets seldom reach the Jordan, and have no effect on the middle of the Ghor. The mountains on each side are rugged and desolate; the western cliffs overhanging the Valley at an elevation of 1000 or 1200 feet, while the eastern mountains fall back in ranges of from 2000 to 2500.

But the Valley of the Jordan, wild as it is, comes honoured and hallowed to the heart by events of the noblest historical and religious memory. As the great barrier to Palestine, here was the miraculous passage of the Israelites, and the wondrous baptism of Israel. On this scene, too, was that second similar purification of the people

¹ Roberts's Journal.

² Travels in the East.

³ Josephus, B. J. vii. 10.

⁴ Jerom. Com. in Zech. xi. 9.

consummated in the presence of "HIM whom the heaven and the heaven of heavens cannot contain," when HE came to be baptized in the waters of the River, when the Holy Spirit visibly descended upon Him, and the voice of the Eternal Majesty proclaimed to the multitude, and to mankind, THIS IS MY BELOVED SON, IN WHOM I AM WELL PLEASED.¹

¹ Matt. iii. 17.

THE IMMERSION OF THE PILGRIMS.

IN this View Achmet Aga, the Governor of Jerusalem, with a part of his Arab guard, occupy the foreground. The River Jordan flows so deeply beneath its banks, that in crossing the plain from Jericho it is unseen. The stream runs about fifty feet below the level of the soil. This sinking is so remarkable, that it has long exercised the conjectures of ingenious men. The Artist thinks that it may have had some connexion with the catastrophe of the "Cities of the Plain," and the formation of the Dead Sea. It would undoubtedly elucidate in some degree that most memorable event, if we should be able to follow the original channel to the Gulph of Akaba.

His narrative gives a striking impression of the actual scene:—"As we approached the brink of the River, a general rush took place, and the women broke into the shrill cry of joy so often heard in Egypt. Even the camels, though heavily loaded, could scarcely be restrained. The Governor's carpets were spread on a high bank close to the River, where we could command a view of the entire scene; the military band and colours were brought round him, and seats were assigned to our party.

"One of the achievements is, to be the first to plunge into the stream; and on this occasion, a young Greek was swept away by the rapid current, and unfortunately drowned before our eyes. Young and old, male and female, were soon in the stream, in one promiscuous mass, some of them in imminent danger of being drowned. One of their superstitions is to put on slight dresses, which are to be preserved for their burial. This extraordinary display lasted about two hours, when the whole returned, the Governor now bringing up the rear."¹

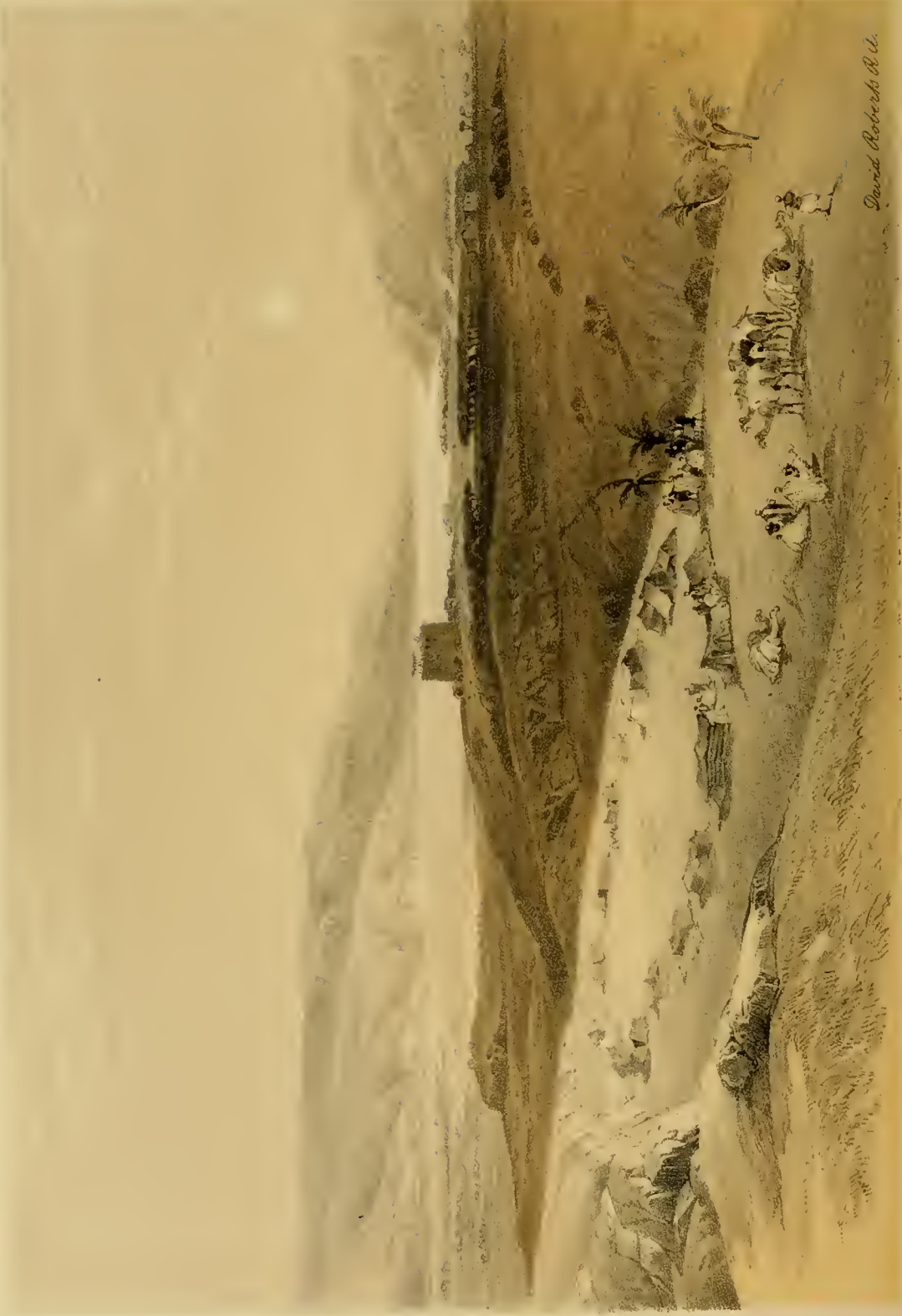
¹ Roberts's Journal.



See page 100

THE CAMP OF THE FUGITIVE SLAVES IN THE MOUNTAINS OF THE NORTH

THE CAMP OF THE FUGITIVE SLAVES



David Roberts R. S.

Jericho. Painted in 1855 by Day & Son from the sketch of the artist.

JERICHO.

THE ancient Jericho has wholly disappeared, with the exception of some foundations of the external walls. The modern, which bears the Arab name of Eriha, is a miserable village, with a Saracenic tower, entitled the Castle, in its centre. The houses are ruins, formed of ruins, and generally surrounded with a thorny hedge, within which the cattle are brought at night, thus increasing the squalidness of the scene. The population amount to about two hundred souls. Yet it stands in a plain capable of the highest fertility, once the famous soil of the palm, the vine, the balsam-tree, and almost every other rich product of the earth.

The climate of Jericho is excessively hot, and especially unhealthy for strangers. In traversing the short distance between Jerusalem and Jericho, the traveller passes from a pure and temperate atmosphere into the sultry heat of an Egyptian climate. Nor is this surprising, when it is considered that the caldron of the Dead Sea and the Valley of the Jordan lie several hundred feet below the level of the ocean, and nearly three thousand feet lower than Jerusalem.¹

To the left of the Castle are the ruins of a Christian Church, on the walls of which may still be seen some very good Greek paintings. The dark tents of a party of Bedouins occupy the foreground; the cattle are enclosed in the centre of the circle during the night for protection. The more extensive encampment of the pilgrims lay behind the sand-hills, at some distance from the Castle.

The Artist's description of this scene and its accompaniments brings the whole clearly and gracefully before the eye.

“ Our encampment was soon buried in sleep as the night came on, though occasionally I caught sounds of the song and the dance, either from the tents of the pilgrims or our Arab guard. The night was one of the most beautiful which I had seen even in that country, and the moon was reflected in all its brightness on the silent waters of the Dead Sea.

“ I lay down, with my tent-door open, watching the lights glittering from tent to tent, and wondering at the combination of creeds gathered together, to visit scenes so dear to the memory of the Christian. Many were from the most distant parts of the Russian Empire, and near me sat a black group of Abyssinians in their blue turbans. . . .

“ Before two in the morning, the whole host were roused; and at three, a gun gave the signal that the Governor was on horseback, and had moved forward. We followed, and overtook him. Lights were carried before the Governor. The moon was casually obscured by heavy clouds; but its light now and then burst upon the long cavalcade, seen as far as the eye could reach. We moved on in silence, and the heavy tread of the dense mass was the only sound that broke the stillness of the Desert. Day at last began to dawn, and the scene became only more interesting.”²

¹ Biblical Researches, ii. 252.

² Roberts's Journal.

THE DEAD SEA.

THE Dead Sea lies in a deep Caldron, surrounded by cliffs of limestone rock, utterly naked, the whole giving the strongest look of sterility. The surrounding region too is a naked desert; it has an Egyptian climate, and from its exposure for seven or eight months of the year to the full power of the sun, it is obviously condemned to hopeless aridity.¹ The height of the surrounding cliffs so generally screens the Lake from the wind that it but seldom loses its smoothness of surface. Yet, though the utter solitude of its shores, especially in connexion with the history of the buried Cities, impresses the spectator with the idea that he is looking upon a mighty Sepulchre, the immediate aspect of the waters is bright and even sparkling; they lie like a vast mirror, reflecting with almost undiminished lustre every colour and radiance of the bright sky above. Flocks of birds too, with their flight, and even with their songs, enliven the scene: yet under every aspect, it impresses the mind with a sense of the mysterious and monumental.

The View is taken from one of the hills of Engedi, immediately above the Convent of St. Saba, and looking down on the "Valley of Fire," through which the Kidron winds.²

¹ Biblical Researches, ii. 219.

Roberts's Journal.



View of Choshu in 1854

London: Published by J. G. & J. S. B. 1854.

THE DEAF, TEA, J. G. & J. S. B. TOKYO, JAPAN.



Convent of St. Saba

Lonsdale, published in 1855 by J. & W. G. & Co. London, No. 10, Pall Mall.

CONVENT OF ST. SABA

MAR SABA.

THE Convent of St. Saba is about four leagues to the south-east of Jerusalem. The surrounding country is desert. The road from the City leads over a succession of yellow and bald hills, at a distance resembling mountains of sand, and the valleys are in general mere collections of the stony wrecks of those hills. Bird, beast, and man, equally shun this arid region, and the only living things seen there are an occasional tribe of Bedouins, who make as short a stay as possible. Their black encampments even contribute to the general melancholy of the scene.¹

The immediate approach to the Convent is striking. "It was night," says one of its describers, "when after having descended into the bed of a ravine, where the Kidron passes to the Dead Sea, and arriving at the foot of the Mountains of St. Saba, we saw the Convent above us, by the uncertain light of the moon. It looked a lofty and colossal structure, rising in stories or terraces, one above another, against the sides of the mountain to its summit, and there crowned with towers. We ascended flights of steps, climbed up a ladder, crept through a small door only large enough to admit one at a time, and found ourselves in an antechamber, surrounded by above a hundred Greek pilgrims.

"The next morning my first step was to the principal tower, which commands a view of the whole Convent. All round, and particularly in the mountain opposite, were ranges of grottoes, once the residence of anchorites. . . . It was a fortunate moment for the picturesque of the scene. It was Passion Week, and the concourse of pilgrims was considerable. An old white-bearded monk, leaning on his staff, was toiling up the side of the hill, leading a long procession of devotees. Below, apparently growing out of the rock, was a large palm-tree, said to be planted by the hands of the saint in the fourth century. Half-way down the slope was a cemetery."²

History, and probably legend, contributed its share to the effect. In a Chapel, behind an iron grating, in one of the grottoes, was a pile of skulls. The tradition of the Convent said they were those of hermits, who, to the amount of several thousands, had been slaughtered by the Osmanlis.³

Monasteries in every part of Europe have been generally built in picturesque situations, as was natural when the founders had their choice of ground. But in the East security necessarily became a principal object; and in the midst of a lawless population, whether under settled government, or the mere wanderers of the wilderness, the Monks were compelled to build their houses as strongholds, and their strongholds among rocks. The Monastery of St. Saba looks down upon a succession of precipices and defiles. In older times it might stand a siege, and even now would be nearly impregnable to the

rude tactics of a native force. The entrance-doors are low, narrow, and formed of iron or very thick wood. The Monks even pay and keep a regular guard of Arabs at the principal entrance; and in one of the towers a sentinel is constantly posted, to announce the approach, whether of travellers, or of Bedouins.

But the Monks receive strangers with courtesy; and they not merely permitted the Artist to sketch their Chapel, but as their service was beginning before he had finished his design, they would not suffer him to lay aside his pencil.

There are generally about thirty Monks resident, of the Greek Church, who employ themselves a good deal in cultivating the gardens which they have formed in little terraces on the slope of the mountain, by conveying earth from below. The Monastery boasts of great antiquity, and is said to have been founded twelve hundred years ago.¹ Its surrounding hermitages perforate the rocks in all directions, and might have contained a large population in the days of its renown.

¹ Roberts's Journal.

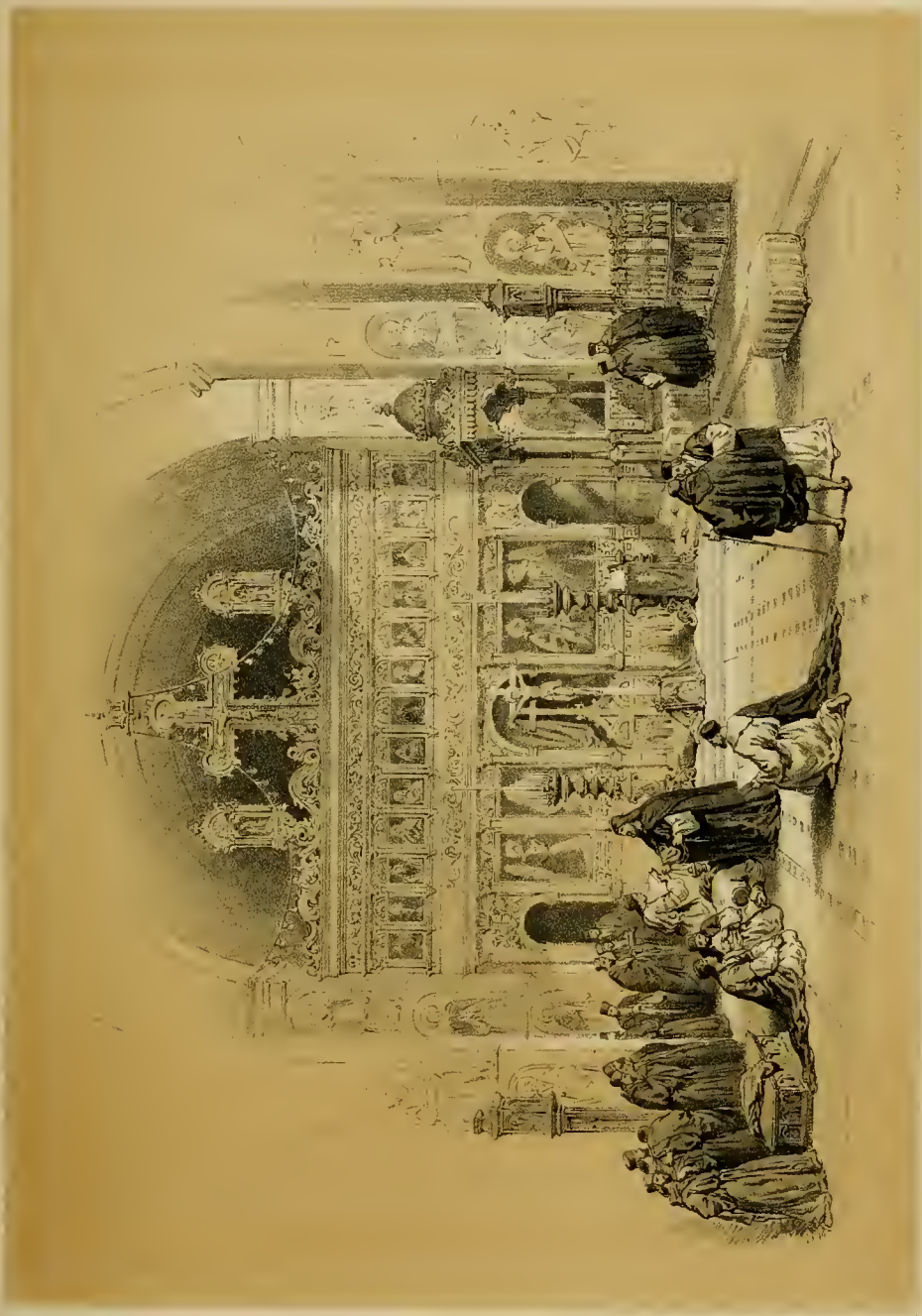
THE CHAPEL OF ST. SABA.

THE Chapel belongs to one of the chief Greek Monasteries of Palestine. It is ancient, and highly ornamented, though too much in the extravagant style of decoration frequent in the Greek churches. One of the pictures, which obviously excites the especial admiration of the pilgrims, is a representation of the Day of Judgment. The Deity is enthroned among angels and the spirits of good men. Beneath is a gigantic figure, weighing the souls as they ascend. On one side, an equally gigantic minister of punishment stands in the midst of flames. On the other, Elias is warring with Antichrist; and, in the background, the graves are giving up their dead.¹ Yet if a subject of this order goes beyond the limits of painting, it must be remembered that it has exercised the pencil of Michael Angelo.

Still, the Chapel in its general effect is beautiful; and the Russian government has signalized its care of the Greek churches in the East by adding to it some very striking ornaments. A short period before the date of this sketch, a number of pictures had been sent by the Imperial command, principally of saints, with the flesh painted, but the draperies and backgrounds in chased silver. The Convent, too, had undergone a thorough repair, as was presumed, from the same Imperial patronage.²

¹ Stephens's Incidents of Travel.

² Roberts's Journal.





Gen. L. A. M. de la Harpe, 1838, on the coast, landscape by Field

THE WILDERNESS OF ENGEDI.

THE country to the west of the Dead Sea is a succession of hills and ravines, covered in the early part of the summer with rich vegetation, but soon exhibiting the fiery force of the season, and becoming scorched, until all look of vegetation withers away. A good deal of the discrepancy in the descriptions of Palestine obviously arises from the different periods of the year at which it has been visited. The traveller who sees it in spring, sees it glowing with shrubs and flowers; a few months after, the plain looks a waste of sand, the hill a pile of burnt rocks, and the mountain-chain the very emblem of sterility.¹

The descent of the pass to the fountain Ain-Jidy ("Engedi") is among the most formidable even in this country of ravines. The path descends by zig-zags, often at the steepest angle practicable for horses, and is carried partly along ledges or shelves on the perpendicular face of the cliff, and then down the almost equally steep débris. Much of the rock is a compact, reddish limestone, smooth as glass, though with an irregular surface. "My companion," says Robinson, "had crossed the heights of Lebanon and the mountains of Persia, and I had formerly traversed the whole of the Swiss Alps, yet neither of us had ever met with a pass so difficult and dangerous. Of those which I had seen, the Gemmi resembles it most; but it is not so high, and the path is better."²

The Artist's impressions of this remarkable spot fully coincide with those of the traveller. "There was a death-like silence around us. We descended into the Wady-en-Nar (the Fire Valley), through which the Kidron has formed for itself a channel. Ascending the opposite bank, we proceeded for some time over undulating ground, covered with rank vegetation, which, however, was beginning to be parched; and at length came in sight of the Towers of St. Saba. It is impossible to imagine a more romantic scene. The ravine cannot be less than five hundred feet in depth, perhaps more; the heights are wild."³

This was the country to which David fled from the persecution of Saul. The Monks, who find a place for everything, point out the Cavern in which the famous future King of Israel took shelter. But later authorities indignantly differ, some fixing the scene of the memorable encounter of David and Saul near the Convent, others at the pass of Ain-Jidy. A dispute of air. The spot may well be conceived beyond all power of modern identification.⁴

After a descent of about three-quarters of an hour the fountain which gives the name to the district is reached. The Ain-Jidy bursts forth at once a fine stream from a narrow shelf of the mountain, still more than four hundred feet above the level of the Dead Sea. The course of the stream is soon lost in the profuse vegetation of trees and shrubs.

At the fountain are the remains of several buildings, apparently ancient. The fountain

¹ Roberts's Journal.

³ Roberts's Journal.

² Biblical Researches, ii. 208.

⁴ 1 Sam. xxiv. 1-4.

itself is limpid and sparkling, with a copious stream of sweet water. The thermometer stood in it at 81° Fahrenheit. The borders of the stream are covered with a thicket, flourishing luxuriantly. The botany of the spot is interesting. Among the trees, are the Seyal, producing the Gum Arabic; the thorny Nubk, or Lote Tree, bearing a small fruit like a thorn-apple, much enjoyed by the common people; the Fustak, or Pistacia, a large tree, with long and beautiful clusters of white blossoms (but which Robinson imagines to be the El-Henna, the "camphire" of our translation of the Bible (*Lawsonia inermis*, Linn.), for which this region was anciently celebrated); and, most singular of them all, the Osher, or Apple of Sodom. Among the shrubs is the Egg-plant Nightshade (*Solanum Melongena*); and the Hubeibeh, whose ashes are called El-Kuli (Alkali), apparently one of the numerous species of *Salsola*.¹

In the foreground is the pass leading to the Monastery of St. Saba. The Dead Sea is in the distance.

¹ Biblical Researches, ii, 210.

BEIT JIBRIN, OR ELEUTHEROPOLIS.

In the fourth century, Eleutheropolis is mentioned as an episcopal city of importance, and regarded as a central point in Southern Palestine. It was then the metropolis of the surrounding region. The names of five of its Bishops are found in the records of Councils from that of Nicæa (A.D. 325) to that of Jerusalem (A.D. 536). Epiphanius was called a native of the city, from having been born in the neighbourhood. In the seventh century, the name appears to have been corrupted to Eliotropolis. In A.D. 796 the region was laid waste by a civil war among the Saracens, and Eleutheropolis converted into a desert. The ancient name of Betogabra (later Heb. Beth Gabriel, or Beth Gebrin) was revived. The Crusaders in the twelfth century found the city in ruins; but from its commanding position, they raised a fortress on the site, to repel the Saracen attacks from Askelon, distant about twenty-six Roman miles. The defence was intrusted to the Knights Hospitallers.¹

Robinson visited the ruins on his way from Jerusalem to Gaza. He found along the road in the vicinity traces of ancient walls. The village itself contains foundations more massy and extensive than any other in Palestine, except those of Jerusalem and the Haram at Hebron. They are evidently the remains of a fortress of great strength; rows of strong arches are visible along the circuit. The Artist regards the chief part of these works as of Roman origin. The surrounding country is rich with olive-plantations, some of them bearing marks of great antiquity.²

¹ Biblical Researches, ii, 359, 404, &c.

² Roberts's Journal.



See p. 100, Plate 100

Engraved by J. G. Thompson, from the original drawing by G. B. S. Perring.

BEIT-REHAN, OR EL-OUTHEE, ETC.



London, Published Oct 7 1850 by Day & Son, 25, St. Pauls Churchyard Lane, in a Sun Room

HEBRON.

HEBRON is one of the most memorable sites of Palestine, as the abiding place of Abraham, Isaac, and Jacob. It possessed one of the most ancient cities in the world, built "seven years before Zoar in Egypt;"¹ whose original name was Kirjath-Arba (City of Arba), so called from Arba, the father of Anak and the Anakim; it also bore the name of Mamre.² From this neighbourhood Jacob and his sons went to Egypt, to dwell with Joseph. After the conquest of Palestine by Joshua, it was made one of the six "cities of refuge," and assigned to the priesthood as a residence. It became the royal city of David, where he reigned seven years and a half over Judah, and in Hebron he was anointed King over all Israel. It was in this royal city that Absalom raised the standard of rebellion. This was also one of the cities fortified by Rehoboam, and rebuilt by the people after the Captivity.³ Hebron suffered the common reverses of Judah in its latter days. It fell into the power of the Idumæans; but was recovered from them by Judas Maccabeus. In the revolt against Rome, it was captured and burnt by Cerealis, the lieutenant of Vespasian. In later days its sanctity as the place of patriarchal burial superseded all other recollections; and in the eighth century it was called the Castle of Abraham. This was also the name preferred by the Crusaders. The Mohammedans called it El-Khulil (The Friend), Abraham being distinguished among them as the "friend of God," from the well-known expressions of Scripture.

On the invasion of Palestine by the Crusaders, Hebron followed the fate of Jerusalem, and was given (A.D. 1100) by Godfrey of Bouillon as a fief to Gerhard of Avennes. It was now to obtain another distinction, and (A.D. 1167) was raised to the rank of a Latin Episcopal See, of which Rainold was Bishop. The title of Bishop of Hebron was retained through a succession of prelates, but the Bishopric had soon fallen (A.D. 1187) under the dominion of Saladin; the Church was made a Mosque, and its possession given into the hands of a Mahometan population, who guard it with the most jealous vigilance, and are considered to be among the most violent bigots even of Mahometanism.

It had still one disastrous chapter in its history. In 1834 the whole surrounding country rose in arms against Ibrahim Pasha. A battle was fought near "Solomon's pools," and the revolters were driven back upon Hebron; they were followed, and the place was stormed, and given up to plunder. This inflicted a blow on the town, from which its trade has not yet recovered; that trade however consisting of little more than of fruits, and of rude specimens of glass manufacture; glass lamps, and rings of the same material worn on the arms. The population is about ten thousand, among whom are about fifty Jewish families. The Artist thus describes its aspect:—"On turning the side of a hill, the little town of Hebron burst upon us. Its situation is beautiful; and the houses glittering in the noon-day sun had a look of English cleanliness, after the wretched hovels of Egypt. The children who came out to meet us, were among the most beautiful I

¹ Num. xiii. 22. Gen. xiii. 18.

² Gen. xxiii. 19.

³ Chron. xi. 10. Nehem. xi. 25.

had ever seen. The countenance was truly Jewish, but with a healthy rosy colour which I have seldom seen out of England."¹

The conscription, a great source of suffering in all despotic governments, assumes in the East the shape of a national calamity. In the midst of all this beauty and brightness, "as we went," continues the Artist, "to show our passports at the house of the Deputy-Governor, we found many women weeping on the steps, and the Deputy engaged in the examination of a number of the unfortunate inhabitants who had been seized by the conscription. They were brought out in succession from a filthy-looking dungeon, and after inspection were handcuffed, and sent off."

The surrounding country abounds with legendary sites. The "Village of the Virgin" is supposed to have been one of the resting-places of the Holy Family in their flight into Egypt. A fine oak represents the Tree of Abraham; but it seems not improbable that the "Haram," or Mosque, whose massive enclosure seems of Jewish building, covers the Cave of Macphelah. Into this enclosure, however, no Christian is permitted to enter.

¹ Roberts's Journal.

RUINS OF SEMUA.

THE mountain ridge which commences not far from Carmel, and runs W.S.W. to the solitude of Beersheba, formed the natural boundary, on this side, of the higher tract, or "mountains of Judah;" while the lower region, farther south, extending quite round to Beersheba, constituted the uttermost border "toward the coast of Edom, southward."

The country between Wady Mousa and Hebron has evidently been once the seat of a large population; every hill seems to have had its town, as probably every valley had its tillage and pasture. But the towns are chiefly ruins, and the valleys are abandoned to the precarious cultivation of a peasantry with whom everything is precarious.¹

Semua (now variously pronounced, and which stands probably on the site of the Eshtemoa of Scripture²) is reduced to a village, in the midst of pasture lands, filled with flocks and herds at certain seasons. At the time of the Artist's visit, the cattle had been driven away to other pastures; and the inhabitants had migrated along with them. There might be an additional reason for the general solitude. The Conscription had been in force, and the young men, by whom the Egyptian service was hated, on those occasions generally fled to the mountains.³

The ground is strewed with large stones, the remains of vast ancient buildings, the only portion of which left standing is a tower, a relique, probably, of Roman fortification.⁴

¹ Biblical Researches, ii. 626.

³ Roberts's Journal.

² Josh. xv. 50; xxi. 14.

⁴ Kinnear.



London, Pugh, from a drawing by the artist, in the possession of the artist.

ASKELON.

ASKELON, known in early Jewish history as one of the chief cities of the Philistines,¹ flourished until the general fall of the Jewish cities; and from that period remained obscure until the time of the Crusades. Its position then made it important, and it became the scene of frequent and brilliant achievements. On the great adjoining plain the Moslems sustained a signal defeat by Godfrey of Bouillon (A.D. 1099); and in the Crusade under Cœur de Lion they were again routed with signal slaughter, though led by their great chieftain, Saladin.

The City lies to the westward of the road to Jaffa, within a short distance of the sea, and now exhibits only ruins. It is wholly deserted, its mole having been swept away, and thus its last hope of trade extinguished. The prophetic declarations of its solitude, as in all other instances, have been long and amply fulfilled. "For Gaza shall be forsaken, and Ashkelon a desolation; they shall drive out Ashdod at the noonday, and Ekrou shall be rooted up. Woe unto the inhabitants of the sea-coast, the nation of the Cherethites! the word of the Lord is against you; O Canaan, the land of the Philistines, I will even destroy thee, that there shall be no inhabitant."²

The memorable chapter in the prophecy of Zechariah which announces the coming of our Lord—"Rejoice greatly, O daughter of Ziou; shout, O daughter of Jerusalem: behold, thy King cometh unto thee!"—is headed by a general declaration against the cities of the coast, whose impurities had, doubtless, tended largely to degrade the religious obedience of Judah. "Tyrus did build herself a stronghold, and heaped up silver as the dust, and fine gold as the mire of the streets. Behold, the Lord will cast her out, and He will smite her power in the sea; and she shall be devoured with fire. Ashkelon shall see it, and fear; Gaza also shall see it, and be very sorrowful, and Ekron; for her expectation shall be ashamed; and the king shall perish from Gaza, and Ashkelon shall not be inhabited. And a bastard shall dwell in Ashdod, and I will cut off the pride of the Philistines."³

The plateau on which the City stood overlooks the sea. It was once a place of opulent trade, yet it never had a port, or its only port was artificial, and formed by the mole. The roadstead is open to every wind but the east: the shore seems once to have been covered with stately buildings, from the granite pillars and blocks of stone, over which the surf breaks in perpetual foam. Volney conceives the sea to have receded, but those ruins evidently contradict his theory.

In the neighbourhood of the City there exists a village called Hamami (the dove), and this, perhaps, corroborates the ancient story of the birth of Semiramis, who was said to have been born at Askelon, and nurtured in her cradle by doves. After those singular chances of her maturer life, which made her a sovereign, she assumed the name expressive of this place of her infancy,—Semiramis, in the language of Assyria, signifying a dove.

¹ Judges, i. 18.

² Zephaniah, ii. 4, 5.

³ Zechariah, ix. 3—6

The ruins of the City are about two miles in circuit. It is a new singularity in the history of Eastern conquest, that arms should assist the researches of taste or the studies of the antiquarian; and it is to Ibrahim Pasha that we owe the chief indulgence which Askelon now offers to European curiosity. For the purpose of building a military station or city on this important site, he ordered the ground to be extensively cleared, and the result was the discovery of several magnificent ruins, and among the rest the ground-plan of a Temple, of which some columns remain, each of a single piece of granite, with an entablature, and capitals of marble finely executed in the Corinthian order. Another discovery was the site of a Christian Church, of which the pavement and the bases of the columns have been preserved. The capitals of the remaining columns are well executed, and upon them is represented a cross, encircled with a laurel-wreath.¹

¹ Roberts's Journal.

ASHDOD.

ASHDOD of the Old Testament, Azotus of the New, and Asdood of the present day, stands about ten miles from Jaffa. It is now but a wretched village, though its position in the midst of a fertile country, and commanding a portion of the route along the coast, may yet restore it to some share of its early importance.¹

In the Jewish annals it is distinguished as one of the Five chief cities of the Philistines, and still more as the scene of one of those great miracles by which the God of the chosen people vindicated his worship, even in the midst of Jewish ruin. Ashdod was the City to which the captive Ark was brought, after the decisive defeat of the Israelite army, under the government of the feeble Eli. The victors deposited their splendid trophy in the temple of Dagon. When they opened the temple, on the next morning, the Idol was found prostrate before the Ark. It was replaced on its altar. On the next morning, it was found not merely prostrate, but with its head and hands cut off, and flung upon the threshold. Suspicious as the priests of Paganism must always have been of the imposture in which they were such adepts, they were so fully convinced that the act was Divine, that thenceforth they regarded the threshold as disastrous, or unhallowed, and neither priest nor worshipper ever after dared to tread upon the spot. But the conviction was to extend beyond the priesthood; it fell upon the people, in the shape of an agonizing disease, under whose terrors they, in a body, besought that the Ark might be sent away. It was sent successively to Gath and Ekron, followed in each instance by the disease; until it was finally restored to Israel by the voice of the nation shrinking under Divine wrath, and doing reluctant homage to Divine power.²

¹ Roberts's Journal. Biblical Researches, ii. 368. Kinnear, 214.

² 1 Samuel, v. 1, &c.



T. J. Ashdod

London, Published August 1st 1855, by Day & Son, 17, Gate Street, Jan. 21st, 1855.

ASHDOD



London, Pictorial of the Necropolis of Thebes, by J. W. M. Turner, 1843.

GAZA.

GAZA stands on the summit of a hill, half-a-mile from the sea. The hill is about two miles in circumference at the base, and appears to have been once wholly enclosed with fortifications. This position, the solidity of the ancient defences of cities, and a numerous brave population within, might promise security; yet the advantage of its possession or pillage was always too tempting; and its history has been a succession of sufferings at the hands of every invader of Palestine.¹

Approaching by Beit-Gebrin, the country exhibits a pleasing landscape of corn-field and pasture, interspersed with clumps of trees and olive-groves, some of which are of great antiquity. The aspect of Gaza is imposing at a distance. As usual in Oriental cities, the illusion vanishes on entrance. But its connexion with the caravans renders it a place of considerable traffic, and consequently of considerable opulence.

Yet this wealth is confined to the principal traders, for the multitude live in that miserable state of discomfort, which, however it has become a second nature to the Asiatic, startles every sense, and gives pain to every feeling, of the European.

“There are no remains of its former grandeur standing,” observes the Artist; “but that it must once have been filled with fine architecture is evident, from the pieces of wrought and sculptured marble everywhere built into the walls of the houses. Its seven Mosques appear to have been erected chiefly of those ruins. In passing through a wretched suburb, I remarked a number of beautifully sculptured capitals piled one above another to support the roof of a hovel! Marble and granite columns, in different degrees of preservation, are found in every quarter; and in the Cemetery, in which our tents were pitched, lay a magnificent Corinthian capital, in the purest taste.”²

The troops in the Engraving were two regiments of Egyptian Light Dragoons and Lancers, on their march from Gaza to Sidon, armed in the European manner, and the whole in very effective equipment and condition.

A history of this City would be one of the most striking vicissitude; but our space limits it to a mere outline. Gaza was among the earliest cities of Canaan mentioned in the Old Testament.³ It next became memorable as one of the “Five Cities” of the five Lords of the Philistines. It next was taken by the tribe of Judah; and then reverted to the Philistines, in one of those lapses of the Israelites into heathen vice, which inevitably delivered them over to be scourged by the tyranny of the heathen. To restore them, Samson was sent as the Divine champion, and Gaza was the scene of one of his astonishing exploits, and of that memorable catastrophe in the Temple of Dagon, “in which the dead whom he slew at his death, were more than they which he slew in his life.”⁴ Gaza was finally subdued by David, and formed the border of Solomon’s kingdom.

Its history next became mingled with those of the great military nations which arose in the west of Asia. To Egypt, Gaza was the key of Palestine and Syria. It

¹ G. Robinson’s Travels.

² Roberts’s Journal. Kinnear, 209.

³ Genesis, x. 19.

⁴ Judges, xvi.

was thus seized by one of the Pharaohs, in the time of Jeremiah. Cambyses, on his invasion of Egypt, made it the depository of his treasure. On Alexander's march into Asia, its position attracted the eye of the great conqueror. It cost him a five months' siege; and his wrath at the obstinate bravery of its defenders, gave rise to one of those desperate scenes of cruelty, so frequent in ancient warfare, yet so rare in the victories of that most splendid of all masters of the sword.¹ The inhabitants were massacred, and their places filled up by strangers. It now contains about fifteen thousand people, of whom about five hundred are Christians. The inhabitants still refer to Samson's carrying away the gates, nay boldly point out the spot from which they were taken; and the small domed building on the right in the Engraving marks the spot to which he is supposed to have borne them.²

¹ Arrian, *Exp. Alex.* ii. 27.

² Roberts's Journal.

LYDDA.

THIS village, now known as Loud'h or Ludd, and once bearing the name of Diospolis, was originally of considerable importance. Built by the Benjamites; and inhabited by them after their exile, it was transferred by Demetrius Nicator from Samaria to Judea. In the period following the death of Julius Cæsar, the City was seized, and its inhabitants sold into slavery. In the history of the New Testament it was the scene of a miracle.

“And it came to pass, as Peter passed throughout all quarters, he came down also to the saints which dwelt at Lydda. And there he found a certain man named Æneas, which had kept his bed eight years, and was sick of the palsy. And Peter said unto him, Æneas, Jesus Christ maketh thee whole: arise, and make thy bed. And he arose immediately. And all that dwelt in Lydda and Saron saw him, and turned to the Lord.”¹

Lydda was laid in ashes by the Roman troops in their march under Cestius Gallus to Jerusalem. On the conversion of the Empire it was a Bishopric of Palestina Prima, and in the Greek Ecclesiastical Notitiæ it stands as Diospolis, and in the Latin as Lydda. It was made memorable in later times by the appearance of Pelagius before a Council (A.D. 415). But its chief legendary fame is due to a tradition that the remains of St. George, who was born in Lydda, and martyred at Nicomedia in the third century, were transferred to his native place. The ruins of a Church dedicated to the Saint, and evidently once of great magnitude and beauty, lie in the eastern quarter of the village.² “We saw,” says Robinson, “these noble ruins by the bright, yet mellow light of the full moon. The lofty remaining arch towered in imposing majesty; and the effect of the whole, though mournful, was indescribably impressive. It transported me back to the similar, though far more perfect, moonlight grandeur of the Coliseum.”³

¹ Acts, ix. 32, &c.

² Roberts's Journal. G. Robinson's Travels, p. 178.

³ Bib. Res. iii. 52, &c.



London: Published August 1856 by the Society of the Friends of the African Colonies, 10, Abchurch Lane, London, E.C. 4.



London published Oct 15th 1855, by Long & Am. Case. Street, London, and in New York by J. & J. Harper.

JAFFA.

JAFFA, the ancient Joppa, and now called by the Arabs Yafa, rose into early importance, as the chief harbour of Judæa. The modern town stands on a promontory rising to a height of 150 feet above the sea, and bearing to the North-west of Jerusalem, at a distance of about forty-five miles. From its commanding position, Jaffa has a striking aspect on the sea-side; and its land view is bold and extensive. On the South, it overlooks a wide and rich succession of plains spreading to Gaza; on the North, its horizon is the noble ridge of Mount Carmel; on the East, the hills of Judah exhibit every form of mountain magnificence; on the West, lies the boundless beauty of the Mediterranean. The interior, like that of all Eastern Cities, disappoints the eye. Narrow streets, loaded with mire in winter, and choked with dust in summer; a struggling population of five thousand, compressed into hovels, which seem the natural nests of disease, and where the pestilence has made many a fearful ravage; a Greek, a Latin, and an Armenian Convent, all meanly built and feebly maintained; constitute the town and the people.¹

But the historical distinctions of Jaffa are of a high order. As Joppa it becomes known so early as the division of the Promised Land, where it was in the portion of the Tribe of Dan.² It was the port to which the cedars hewn in Lebanon were brought for the building of the first Temple.³ From Joppa the Prophet Jonah embarked, when he was sent to preach to the Ninevites.⁴ In Christian history, it had the distinction of the miracle wrought by St. Peter, in restoring Tabitha to life;⁵ and here the great Apostle dwelt in the house of Simon the Tanner.⁶ In the war which extinguished Judah, the town was garrisoned by a strong Jewish force; but it was finally stormed by the Roman troops, with a slaughter of twelve thousand of its unhappy defenders.

After a sleep of a thousand years, Joppa became again the subject of history. Its value, as the nearest port to the Holy City, attracted the enterprise of the Crusaders; and the most gallant achievement of Cœur de Lion was performed in defeating the Saracene army under its walls. But it paid dearly for the Christian triumphs, in the return of the enemy in irresistible force, and its storm, with the massacre of twenty thousand lives. The ruined walls were rebuilt by Louis IX. of France (A.D. 1250); but in the general exhaustion of the Crusades it sank into decay once more, and was lost to European recollection.

The long interval of five hundred years elapsed, when its name was revived in the Egyptian invasion of Napoleon. The brilliant but reckless ambition of that pre-eminent soldier conceived the idea of overthrowing the West by the weight of the East; and the conquest of Syria was to be the first step to the universal throne. Advancing

¹ Roberts's Journal. Richardson's Travels, ii. 208. Clarke, iv. 441, &c. ² Josh. xix. 46.

³ 2 Chron. ii. 16.

⁴ Jonah, i. 3.

⁵ Acts, ix. 36, &c.

⁶ Acts, x. 6.

(A.D. 1799) with a force that swept all resistance before it, he captured the Turkish posts in rapid succession, and made himself master of Jaffa after a slight combat. But there his success terminated. Our space does not allow of the further details of this most romantic enterprise. The execution of the garrison of Jaffa is a matter of painful historic record. Ill-fortune fell upon the invasion, and the proverbial skill of the leader and gallantry of the troops were baffled before the crumbling fortifications of Acre.

In after days, Napoleon, at St. Helena, was accustomed to regard the Syrian campaign as a crisis in his fortunes,—as the counteraction of a great design of conquest,—as the casualty which compelled him to remodel his plan of empire. “That campaign,” said he, “cut asunder the chain which I would have twined round the East—it broke my *spell*—it forced me to turn my face to Europe.”

The figures in the foreground are Polish Jews returning from their pilgrimage to Jerusalem, and waiting for embarkation.

JAFFA.

THE appearance of Jaffa from the sea is stately. To eyes wearied with the monotony of the shore, and the hovels which form its villages, its situation is commanding, from its being built on a cone-shaped eminence which dips boldly into the sea, and from the extreme inequality of the ground, which thus shows all its buildings in one view. Most of the streets are paved in steps; and the houses, some of which are of considerable size, stand in terraces, and thus add to the general effect. But the eypress and other trees, which so often raise their heads in the larger Oriental towns, and whose verdure adds so gracefully to the scene, are here wanting, and Jaffa is simply a succession of roofs rising above each other, bare, brown, and melancholy.

Besides its authentic history, to which reference is made in another portion of these pages, Jaffa figures in a strange mixture of Hebrew and Heathen tradition. Here Noah is said to have built the Ark!—here Andromeda to have been exposed to the Sea-monster;—and here Perseus to have bathed the wounds received in his battle with the Centaurs. But a more painful appeal is made to human memory in the Hospital, where the unfortunate French soldiery died, and which is now the Armenian Convent; and in the grave of the Turkish prisoners of El-Arish, which is still pointed out to travellers, at a mile south of the town.¹

¹ G. Robinson's Travels.



W. H. P. 1841

View of the village of Kandy, Ceylon, by J. H. P. 1841. The Church is in the foreground.

W. H. P. 1841



London, Published Nov. 1st. 1855 by Day & Son, 200, Strand, London, a line P. 14.

MOUNT CARMEL.

THIS view is taken from near the mouth of the River Kishon; and in the foreground characteristically lies one of the wrecks which constantly strew this exposed shore. Mount Carmel is a ridge of about eight miles in length, rising from the memorable Plain of Esdraelon, and terminating in a bold promontory; the principal height of the chain being about 1200 feet above the level of the sea; the whole forming a striking portion of one of the finest views in this picturesque country. From the hill above Nazareth the whole prospect opens—a magnificent panorama. Beneath the eye spreads the western portion of the great plain, celebrated in ancient times for some of the most momentous transactions of Israelite history, and still teeming with fertility. On the left is seen the summit of Mount Tabor, with portions of the Lesser Hermon and Gilboa, and the opposite mountains of Samaria. The eye then rests on the long line of Carmel, with the “Convent of Elias” on its summit, and the town of Caipha glittering at its foot. Below, on the North, extends the beautiful plain El-Buttauf, whose waters flow into the Kishon. Beyond this plain, a succession of mountain ridges stretches from East to West; and to the right is a “sea of hills,” surmounted by Hermon, with its “icy crown.”

The highest point of the ridge is towards the South. Thence it declines gradually northwards, and at the Convent has only the elevation of 582 Paris feet above the sea. The northern extremity bears N. 58° W. Towards the S.E., Carmel is connected with the Mountains of Samaria by a broad range of low, wooded hills, separating the great plain of the more southern coast from that of Esdraelon. The neighbouring anchorage is good, and Caipha is, in fact, the roadstead of Acre. On the beach are the ruins of a Castle and two forts, ancient defences of the port. Towards the S.E. corner of the Bay flows a stream, now named Makattam, but more memorable by its scriptural name of Kishon. Rising in the hills which border Esdraelon, in summer, scantily supplied, it scarcely winds its feeble passage to the sea; but in winter it swells to an impetuous torrent, unfordable, and, in this bridgeless country, rendering the road hazardous to travellers. From the Convent on the ridge, the celebrated order of Carmelites probably took its name. In 1821, at the commencement of the Greek Revolution, it was destroyed by the Pasha, under suspicion of an intercourse with the insurgents. But permission for its rebuilding has since been obtained from the Sultan, and funds alone are required for its proposed reconstruction on a new and larger scale. The prospect from the site of the Convent is of the grandest kind.¹

But it is the memory of the great Reformer of Israel which has bequeathed its especial sanctity to Carmel. The actual site of events, however remarkable, may be forgotten in the level equality of the plain; but the mountain is itself a monument. Carmel stands for ever, the scene of the triumph of Elijah over the idolatry of Baal. “And it came to pass, at the time of the offering of the evening sacrifice, that Elijah the prophet came near, and said, Lord God of Abraham, Isaac, and of Israel, let it be known this day that thou art God in Israel, and that I am thy servant, and that I have done all these things at thy word. Then the fire of the Lord fell, and consumed the burnt sacrifice, and the wood, and the stones, and the dust, and licked up the

¹ G. Robinson's Travels, 104.

water that was in the trench. And when all the people saw it, they fell on their faces: and they said, The Lord he is the God; the Lord he is the God.”¹

At the foot of the ascent is an Oratory, now Turkish, covering a grotto, which is said to have been inhabited by Elijah. Among the ruins of the Convent is another grotto, containing an altar dedicated to the Prophet. A monk even told one of our latest travellers that he had *seen* Elijah, whose person and habits he described with minuteness, though his vision was palpably the dream of a sick bed.² The mountain was once the favourite refuge of pilgrims and anchorites; its heights are perforated in every direction with their caves; and, independently of its sacred character, the grandeur of its prospect, the purity of its air, and the refreshing coolness of its elevation, in the burning summer of the shores below, must have made it an incomparable retreat, alike from the fire of the plains and the troubles of the world.

¹ 1 Kings, xviii. 36—39.

² G. Robinson.

RAMLA.

ON the strength of a more than doubtful tradition, this town has been long regarded as the Arimathea of Scripture. It lies on the eastern side of a broad, low swell in the sandy plain, from which it has obviously taken its present name (*Er-ramlah*, *the sand*). The soil has the general fertility of this part of the coast, and the approach is through olive-groves, and gardens productive of remarkably fine fruit of various kinds. The Kharub, Sycamore, and Palm, are not unfrequent in its neighbourhood.¹

Ramla has been rescued from the general decay of the sea-shore towns, by the annual passage of the Great Caravan between Damascus and Egypt. This has produced some struggling trade, and partially supports three thousand inhabitants, of whom one-third are Greek Christians. The town contains several Mosques, some houses built of stone, and of considerable size, and the largest Latin Convent in Palestine. It lies nearly N.W. of Jerusalem, at a distance of about eighteen miles.

The Artist visited the Convent, and was well received by the Superior, a Spaniard, who, with some of the brotherhood, accompanied him on a walk round the town. “On the west were the Tower and ruined walls of a Mosque, which the Monks, as usual, pronounce to have been once a Church, but the style is decidedly Saracenic. Within its quadrangle remain some subterranean chambers, which were probably tombs, and bear evidences of Roman origin.”²

The Empress Helena, the great authority in all the legends of Palestine, claims the credit of having built the Churches of Ramla; but the chief Mosque is stated, on less shadowy grounds, to have been the Church of the Knights of St. John.

¹ Biblical Researches, iii. 27.

² Roberts's Journal.



ramla, Egypt, A. D.

London. Published Nov^r 1st 1850, by Day & Son, Gate Street, Lancashire Fields

RAMLA



London. Published Nov 21 1855. by Leary & Son, Great Brunswick St. (for P. 11)

ST JEAN DE B. FROM THE [unclear]

ST. JEAN D'ACRE.

ACRE,¹ commanding the chief commerce of the corn country of Palestine, has always been a position of the first importance to the governors of Syria. Standing on the northern point of the Bay, of which Carmel forms the southern; heavy and massive on the sea-side; from the land it forms a striking object, with its fortifications rising above the plain, and the Mediterranean, always bright and beautiful, for its back-ground.²

The Artist visited Acre previously to the memorable attack by the British fleet, and the havoc occasioned by the explosion of the great Magazine among its buildings. But it still bore formidable marks of the long siege, which closed in its capture by the Egyptian troops under Ibrahim Pacha, in 1832.

The advantages of position are generally paid for at a high price. Acre has been the prey of war from an early age. In the general inroad of the Saracens it was stormed (A. D. 636). The invasion of the Crusaders furnished another period of blood in its history (A. D. 1104). But within less than a century, the tide of Christian success had sunk, and the famous Saladin became master of Acre. Within seven years it was again assaulted, and fell into the possession of a new Crusade. Once more, in the decay of the Christian conquests, it was stormed by the Saracens. But the Caliphate itself went down, and the City was given into the stronger grasp of the Turk (A. D. 1517). After a long period of oblivion, in the decay of the Sultanry, Acre was revived by the Arab Daher, a tyrant, but a bold soldier. On his death the government was seized by a barbarian, whose name, Djezzar (the butcher), was amply earned by the merciless severity of his sword.

But it was now destined to form a conspicuous feature in a war which ultimately involved the civilised world. In 1799, the French army, under the great military genius of their country, advanced to the walls. The fortifications were feeble, and the garrison was composed of Turks and Arabs in a state of insubordination. But the arrival of two British ships of war, under the gallant Sir Sydney Smith, restored their courage; and Napoleon, after repeated assaults, and fifty-one days of open trenches, was driven from Acre, and from Syria.

In 1832, the revolt of Egypt exposed it to a new enemy; and it was besieged by the troops of Mehemet Ali. Abdallah, the Governor, declared, that "if an European force attacked him, he would blow himself up; but if a Turkish, he would wait, till the walls fell down upon his garrison." Closely besieged for five months and twenty-one days; 35,000 shells were thrown into it, and almost all the public buildings were shattered: yet it finally yielded only to famine.³

¹ Anciently called also Acco, and Ptolemais.

² Roberts's Journal.

³ G. Robinson's Travels, 199.

It was still to be the subject of a more distinguished catastrophe. Syria had been conquered in two decisive fields by the Pacha; the battle of Nezib threatened to shake the Turkish throne. Negotiation with either of the contending powers had evidently become but a waste of time, and the war already menaced the peace of Europe, when England, at last, took upon herself the duty of achieving the general security. She sent a fleet to Syria. In a campaign of three months, it swept the coast of all opposition; and on the 3d of November, 1840, appeared before Acre, the stronghold of the Pacha's conquests. In a bombardment of three hours, it crushed the fortifications, drove the garrison from the City, and concluded the War! This exploit, unexampled in the history of combat, was richly rewarded by its fruits—the peace of Syria, the independence of Turkey, and the tranquillity of the world.

ST. JEAN D'ACRE.

This view gives the sea-face of Acre, exhibiting a striking succession of domes, minarets, and that general style of ornamental building, which is so attractive to the eye at a distance, but so frequently disappoints it on a nearer view. Still the Oriental architecture has a charm of its own. Whether from association, or from its intrinsic beauty, it always gives the impression of Caliphates and Sultanries; of manners when all that was romantic in the East was combined with all that was superb; and of ages when the Asiatic Sovereign habitually lived in a state of magnificent seclusion, and mysterious voluptuousness.

Nothing has given rise to more learned, or more unproductive, dispute than the origin of the different styles. The most authentic theory seems that which would trace them all to the first dwellings of the respective nations. The Greek and Roman palace and temple were but improvements on the original habitations of climates, where the sun was genial, and the air refreshing; they are broad and lofty, spacious and open to the breeze.—The elegance of the Saracen dome is palpably modelled on the lightness of the Arab tent.—The Egyptian temple, massive, solemn, and dim, seems only a catacomb transferred to the surface; as the catacomb itself was probably only an enlargement of the first dwellings in a country of sand, and where the chief luxury of life was to escape the sun.—The Indian architecture strongly resembles the stalactite roof of the cavern, the immense solidity, and mystic grandeur of the Elephas and Eloras—temples and palaces of Nature, worthy to stamp the taste and guide the genius of a race of Hierarchs and Sultans.



THE SAILING SHIP AT SEA



THE SYNDICAL HEAD, H. 1852, BY J. P. S. ON GATE-TOWN, LANCASTER, IN P. 1852.

CAPE BLANCO.

THIS promontory forms one of the most striking natural objects on the coast of Syria. At the foot of Cape Blanco—also called by the natives Ras-el-Abiad (the white promontory), from its bleached front—the road ascends, and winds along the face of the cliff to a startling elevation. It appears to have been the work of remote times; for it is deeply worn, and worn by the wheels of carts, a vehicle seldom used on the Coast at the present day. Huge masses of the cliff have fallen away on the seaside, and the road has become more difficult in consequence. A low parapet of loose stones is all that now stands between the traveller and a precipice several hundred feet deep, with the sea rolling in at its base. From its full exposure to the West, the effect of a winter storm, with the Mediterranean pouring its whole fury on the rocky barrier, is overwhelming,—the surges sometimes dashing up the promontory to the height of the road. The passage over the Mountain is about a mile in length. To add to its picturesque effect, the cliff is tenanted by “myriads” of wild pigeons, which, on the discharge of fire-arms, rush out and cloud the air.

All the wonders of Syria are attributed to Alexander the Great, as all the churches of Palestine claim the Empress Helena for their founder. But the tradition which gives to the great Conqueror and Civiliser a work of such difficulty, usefulness, and grandeur, is not unsuitable to the genius of the most daring, yet most cultivated, master of mankind.

The Artist had the advantage—which, perhaps, none but an Artist could fully appreciate—of seeing Cape Blanco under the influence of a coming storm. “The sky was dark and lowering; heavy clouds swept over our heads, and the rolling surge beat with a thundering noise on the rocks. It was certainly the most sublime scene I had yet beheld on the coast of Syria.”¹

Descending the northern side of the promontory, the traveller enters upon the celebrated Phœnician Plain, which extends from three hours south of Tyre to the Nahr-el-Auly, an hour north of Sidon; the whole being a distance of about eleven hours. Its breadth is unequal, generally half an hour, except round Tyre and Sidon, where the hills recede. The soil is now nearly waste, but obviously capable of tillage.² The actual domain of Tyre never exceeded a circumference of twenty miles.

This was a singularly small territory to maintain the mightiest traffic of the ancient world. The trade of Tyre extended eastward through Persia, or even, perhaps, through India; and westward through the Ocean; at a period when, to all other nations, the mouth of the Red Sea was the “Straits of Death,” and the Pillars of Hercules were the boundaries of the earth. In the Ocean, northward it reached the British Isles, and southward ranged the coast of Africa.³ For ages before Greece or Italy had attained regular government,

¹ Roberts's Journal.

² Bibl. Res. iii. 410.

³ Vincent, Commerce, &c. of the Ancients, ii. 624, &c.

and while both were the chosen seats of popular fable and poetic monsters, the bold mariners of Phœnicia were familiar with their seas, and had formed settlements in their ports; Carthage, Cadiz, and Marseilles, were their colonies; and the tin and wolf-skins of Britain met the gold and silks of the remote East in the marts of Tyre.

The wealth of her merchants, the magnificence of her buildings, and the strength of her battlements, were the wonder of all nations. Even when, at length, she fell before an enemy commissioned by an avenging Providence, she rapidly rose again, resumed her fame, and recommenced the Commercial Empire of the world. It is remarkable, that though Commerce has often raised feeble states to sudden power, there is no other instance in history of that unrivalled and universal influence, except our own.—Tyre and England, at the distance of thousands of years, alike, and alone, exhibiting the natural results of vigorous enterprise, guided by wisdom, cheered by national encouragement, and left free in its direction, its impulses, and its rewards.

PORT OF TYRE.

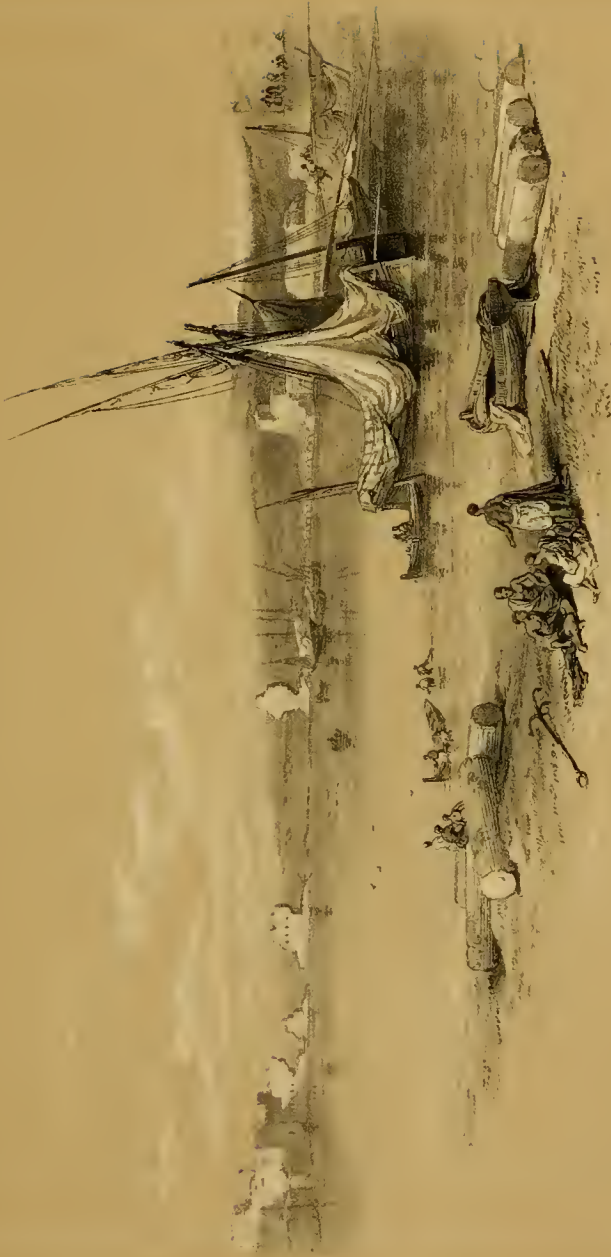
THE site of Tyre, now named Sur, was once apparently a mere ledge of rocks, distant half a mile from the shore. The gradual accumulation of sand enlarged it, and the Causeway was widened by the same means into an Isthmus. Thus two bays were formed, the Northern and the Southern; the former being the principal roadstead.

The Northern port, or basin, was formerly enclosed by a wall running from the north end of the Island, in a curve towards the mainland. This wall, of which but fragments remain, displays even in ruin great massiveness. Its foundations often exhibit marble and granite pillars laid side by side, not unlike vast pieces of ordnance. But enclosure has long since been useless; for the port has been nearly choked with sand, and it now gives a place of refuge to scarcely more than the few fishing vessels of the neighbouring peasantry.

The memorable prophecy of Ezekiel against the elder Tyre, regarded in merely its human aspect, would supply almost a study of the commerce of antiquity; closing with the sentence of ruin: "These were thy merchants in all sorts of things, in blue clothes, and in brodered work, and in chests of rich apparel, bound with cords, and made of cedar, among thy merchandise." The previous detail embraces nearly all the wants and luxuries of man.

Then follows the condemnation: "All the inhabitants of the isles shall be astonished at thee, and their kings shall be sore afraid, they shall be troubled in their countenance. The merchants among the people shall hiss at thee; thou shalt be a terror, and never shalt be any more."¹

¹ Ezek. xxvii. 2—36.



View of the Harbor of Tyne, as seen from the North

POET OF TYNE



David Roberts, R.A.

London, Published Novr 15th 1855 by Day & Son, Great Street, Lincoln's Inn, Chelsea

GENERAL VIEW OF TYRE.

GENERAL VIEW OF TYRE.

THIS scene comprehends the sites of two of the most memorable Cities of antiquity—the Tyre of the mainland, and the Tyre of the Island, with the Causeway connecting them. The former Tyre was early ruined, and if any remnants of it exist, they are buried in the sand which continually accumulates over the plain; or, are to be found in the materials for the Causeway by which Alexander the Great approached the second Tyre; and in which fragments of columns and other architectural spoils are still to be seen, where the sand has been swept away by the wind and the surge.¹

This once renowned City is now but a diminutive town, carrying on a struggling commerce in the tobacco of the neighbouring hills, with some wood and charcoal from the more distant mountains. The streets are narrow and winding, and the houses mean, seldom exceeding a single story, with flat roofs. But the palm-trees, which are always beautiful, and full of Oriental character, mixed with the buildings, give a grace and freshness to the distant aspect of Tyre.²

The chief trade is carried on by the Christian population, who amount to a considerable portion of the inhabitants, and whose industry is said to arise from their being free from the Conscription, if it may not equally arise from the spirit and habits of their religion. At the time of the Sketch, some vessels were lying in the Bay; few, but sufficient to carry on the traffic of this once Queen of the Commercial World.³

Its ancient architecture was proverbially of the stateliest kind; some columns of Egyptian granite, ten feet in diameter, remain fixed in the walls. And on examining the foundations of those walls (which are evidently of a later date), pieces of marble, granite, and earthenware, are discovered; though fixed in a cement so strong, that where the action of the sea has honeycombed the stone, it still has left the cement unimpaired. But the only gate of Tyre is Saracenic, and the only fortifications are the work of the middle ages.⁴

The Cathedral of Tyre stood in the south-eastern corner of the present town. It was in the Greek style, and must have been a remarkable fabric; its length being at least, 250 feet, and its breadth 150. The eastern end is yet partially standing, and some portions of its western extremity exist; but the area is filled up with hovels. Adjoining one of those, lies an immense double column of Syenite granite, consisting of two parallel, connected shafts of exquisite shape and beauty, which once belonged to the Cathedral. Djezzar Pasha proposed to have carried these pillars to Aere, for one of his Mosques; but their weight defied the skill, or the industry, of his Syrian engineers.⁵ An earthquake in 1837 did considerable damage in the Island; when a lofty arch, and a portion of the finer architecture of the ruin, were thrown down.

The history of the Cathedral is obscure. But it is known, that so early as the fourth century, there was in Tyre a Cathedral, built by its Bishop, Paulinus; for which the consecration sermon was written by Eusebius, and which he pronounced to be “the most splendid of all the temples of Phœnicia.”⁶ From that Period, it singularly lapsed into oblivion. Even during the Crusades, an era when all the recollections of Eastern antiquity were revived with extraordinary ardour; when Tyre itself was

¹ Roberts's Journal.

² Bibl. Res. iii. 398.

³ G. Robinson's Travels.

⁴ Bibl. Res. iii. 399.

⁵ Volney, Voyage, ii. 196.

⁶ Hist. Eccl. x. 4.

erected into an Archbishopric under the Patriarchate of Jerusalem; and when William of Tyre, the well-known Chronicler of the Crusades, was consecrated Archbishop (A.D. 1174) and wrote his History here; still, no record of the Cathedral is to be found. An unsettled tradition reports, that the bones of the Emperor Frederic the First, who was drowned in the Calycadnus, or the Cydnus, on his march to Palestine (A.D. 1190), were buried in Tyre, his heart having been deposited in the Cathedral of Antioch.¹

The population of Tyre is reckoned at 400 taxable Mahometans, and 300 taxable Christians; thus giving a population of nearly 3000 souls. The Christians are chiefly Greek Catholics, who have a resident Bishop. There are but few Jewish inhabitants. The water of the town is supplied by two fountains rising in the Island, close to the sea; they are, however, supposed to have some secret communication with the springs of Ras-el-Ain, three copious reservoirs, at an hour's distance in the plain.

¹ Will. Tyre, xxi. 9, and others, quoted in *Biblical Researches*, iii. 399.

RUINS OF AN IONIC TEMPLE.

PASSING northward from Acre, on descending the first headland, the traveller reaches the small village of Nachora. The road, in its general massiveness, gives striking vestiges of the work of antiquity: even the bridge over the inconsiderable stream which crosses it is formed of immense blocks, which scorn decay.

On ascending a promontory at some distance from the village, the eye is struck with a bold ruin, the remnant of an Ionic temple, which must have once formed a magnificent object from both the hills and the sea, having a front of at least 200 feet, with a depth of 400. One standing shaft alone retains its capital. But fragments of Ionic columns, in the best taste, remain, flung about in every direction, and confusedly mingled with Doric: earthquakes are the great enemy of architecture in this country. The Artist observes, as one of the most singular instances of Asiatic oblivion, or Antiquarian neglect, that neither this noble ruin, nor the stately City which obviously surrounded it, has found a name. Fragments of sculpture and building extend widely within view of the Temple; and he conjectures, that they may have once been the City built by Alexander, whose site had been erroneously conceived to lie a mile farther to the north. The country in the rear rises in a succession of hills, which, though now desolate, give evidence of former cultivation. Beyond the Temple, the road again ascends until it meets the precipices of Cape Blanco.¹

The mixture of the Doric and Ionic architecture may be accounted for by the acknowledged affinity of the two orders; the latter being palpably but the former refined into elegance: the triglyph exchanged for the dentelle; the strong and single architrave for the delicate lines and ornamental sculpture of the triple; the robust and plain shaft for the shapely and fluted: and the massy capital for the graceful volute—the Doric the emblem of masculine strength; the Ionic the emblem of feminine beauty.

¹ Roberts's Journal.



Temple of Om El Hamel near Iyfe. Engraving from the Journal of the Asiatic Society, vol. 1, p. 10.

RUINS OF THE TEMPLE OF OM EL HAMEL NEAR IYFE



London, Published New York by Day & Son, 140 Nassau Street, opposite the City Hall.

TYRE, FROM THE ISTHMUS.

THIS View represents Tyre as it now exists, with the Causeway connecting it with the mainland. The length of the Island is a mile. On the right lies the principal harbour. The tower on the same side marks the two fountains of the Island, and the termination of the ruined aqueduct which once probably conveyed the water of the Ras-el-Ain.¹ The town spreads loosely along the eastern shore. On the south, the ruins of the Cathedral are seen; and the square Saracenic tower on the left is built on the extremity of a wall once extending across the Causeway, and, perhaps, forming a species of fortification. Between the houses and the western shore remains a broad strip of land used for tillage.² The interval between the southern wall and the end of the Island in that quarter is a rocky space, used to "dry nets upon." The western coast is wholly a ledge of rugged rocks, in some parts fifteen or twenty feet high, on which the Mediterranean dashes with a perpetual surge. This shore is strewed with columns of red and grey granite, the last evidence of the ancient grandeur of Tyre.

The early history of Tyre ascends to the first ages of the commercial intercourse of nations. The Indian trade seems to have been in every age the fountain of wealth, or rather the great stimulant and reward of the commercial activity of man. This trade flowed to the West through the two channels of Tyre and Egypt, giving to the one its opulence and its arts, and to the other its opulence and its knowledge. Between them lay Palestine, withheld from the pursuits of both, but obviously withheld for the express purpose of being preserved from the corruptions of either, and of retaining religion for mankind. By a striking contrast, Egypt was the great producer, yet with a strong distaste for naval adventure: while Phœnicia produced comparatively little, yet was the chief merchant: the one the manufacturer, the other the carrier, of the world.³

Whether the original Tyre was on the mainland or the island has been a question. But that the City which first obtained distinction was on the mainland is acknowledged. It is mentioned as a "strong city" so early as the Division by Joshua. It retained the same character in the time of David, and was "the strong city, Tyre." The well-known compact between Solomon and Hiram its king gives further evidence of its power. Hiram disposes of the forests at Lebanon, at his will, for the building of the Temple. "So Hiram gave Solomon cedar-trees and fir-trees, according to all his desire: and Solomon gave Hiram twenty thousand measures of wheat for food to his household, and twenty measures of pure oil."⁴

The superior security of the Island, with the alarm excited by the growth of the Assyrian power, probably impelled the population to take refuge in the new Tyre. If such were the reason, it was amply justified by the event; for on Shalmaneser's invasion (B.C. 720), while the Palatyrus (Old Tyre) was taken at once the City of the Island resisted for five years, and finally repelled him. The more warlike ability, and perhaps more disciplined force, of Nebuchadnezzar, though it destroyed Old Tyre,⁵ wasted thirteen years in the blockade of the New. Even the great military genius of the

¹ Roberts's Journal.

² Bib. Res. iii. 499, &c.

³ Stevenson, Hist. of Commerce.

⁴ 1 Kings, v. 11.

⁵ It is evidently to this destruction that the strong denunciations of the prophets are to be chiefly referred. Ezekiel, xxvi. 21, 27, &c.

ancient world, Alexander, besieged it for seven months, and ultimately conquered, only by throwing the stones of Old Tyre into the sea, and thus forming the Causeway, by which he was enabled to assault the walls. The City was at length absorbed into the general tide of Roman conquest. But it then obtained, even if unconsciously, the highest distinction in its history. It was visited, or at least, approached by our Lord. "And He arose, and went into the borders of Tyre and Sidon, and entered into an house. And a certain woman, whose daughter had an unclean spirit, heard of him, and came and fell at his feet."¹ It was also the seat of an early Christian Church visited by St. Paul on his way to Jerusalem.² In the Crusades it fell into the hands of the Christians (June 27, 1124), and was held by them until the memorable year 1291—the era of the expulsion of the Franks from Palestine; when Melek-el-Ashref, Sultan of Egypt and Damascus, so terrified the people by his severities at Acre, that on his approach to Tyre, the Franks fled on board their ships, and left the gates open. From that time it sank into a decay, which has defied all restoration.

¹ Mark, vii. 24.

² Acts, xxi. 2-4.

SAREPTA.

HERE the scenery changes from the general aspect of the south of Palestine: the hills assume a bolder character, and the chain of Lebanon, capped with snow, rises majestically in the background.

In front of the village on the hill, and close to the sea, is a small Mosque, traditionally covering the site of the house in which the prophet Elijah took refuge, and restored the widow's son to life by prayer.¹ The name of the village is now Surafend.

Sarepta had the high distinction of being named in both the Old Testament and the New. In the history of the great prophet it is recorded,—“And the word of the Lord came unto him and said, Arise, get thee to Zarephath (Sarepta), which belongeth to Zidon, and dwell there.”²

And our Lord, in rebuking the stubbornness of his nation, repeats the record,—“I tell you of a truth, many widows were in Israel in the days of Elias, when the heaven was shut up three years and six months, when a great famine was throughout all the land; but unto none of them was Elias sent save unto Sarepta, a city of Sidon, unto a woman that was a widow.”³

Sarepta was erected into a Bishopric by the Crusaders, who raised a Chapel over the reputed spot where Elijah restored the widow's child.⁴ In the twelfth century it seems to have been a fortified city, with a port, and some stately buildings. The true Sarepta evidently stood on the shore. The village of Surafend, its present substitute, was probably formed by refugees from the decayed City, and has grown subsequently to the Crusades.

¹ Roberts's Journal.

² 1 Kings, xvii. 9, 10.

³ Luke, iv. 25, 26.

⁴ Le Quien, Oriens Christianus, iii. 1338.





London. Printed and Sold by W. & A. Groom, 15, Pall Mall East.

SIDON.

SIDON, a name familiar to all the readers of ancient history, and renewed in our recollections by the brilliant Syrian campaign of 1841, is one of the oldest cities in the world; and has been distinguished for its commerce, its opulence, and its vicissitudes, from almost the earliest period of its existence. It is named in the Pentateuch,¹ and by Homer.² In the division of Palestine it was allotted to Asher,³ but was never possessed. In the general invasion of Phœnicia by Shalmaneser (B.C. 720), it was conquered; and sank into a tributary to the successive empires of Assyria and Persia. Tyre, its younger rival, resisted and repulsed the invader; perhaps not more from its insular position, than its superior wealth, population, and the public spirit resulting from both. Joining the general revolt of Phœnicia against Artaxerxes Ochus (B.C. 350), it was captured and destroyed by the conqueror. But its situation made it powerful once more; it was rapidly rebuilt, and on the invasion of the Persian Empire by Alexander the Great, probably warned by example, it received him with open gates, and thus escaped the ruin which befell its haughtier and more powerful neighbour, Tyre. After the death of that most illustrious of Pagan conquerors, Sidon became alternately the prey of the Kings of Egypt and Syria, until they, too, sank into the all-absorbing dominion of Rome. Yet the City remained distinguished, at once for Oriental indulgence and Western activity.

But another and still more memorable period of its existence was to come. Our LORD himself trod the regions of Tyre and Sidon.⁴ Christianity took root there so early as the first preaching of the Apostles; and St. Paul, on his way to Rome, found converts, and apparently a church.⁵ A Bishopric certainly existed in the territory of Sidon at an early period, though the first of its Bishops on record was Theodorus, who was present at the Council of Nice (A.D. 325).

The Age of the Crusades was destined to exhibit a general change in maritime Syria. The Crusaders commenced their operations against Jerusalem from the north, and the general march from Antioch (A.D. 1099) followed nearly the line of the sea-shore. In the first instance the Cities were passed by, and the march was directed full upon the grand object of the invasion. But the position of Sidon rendered its possession essential, and it sustained two attacks from Baldwin, the new monarch of Jerusalem (A.D. 1107 and 1108). In the first it bought off, and in the second it repulsed, the Crusaders. But it was attacked a third time (A.D. 1111), and captured, after a six weeks' siege.

Sidon enjoyed comparative security under its Christian governors, until towards the close of the century. But the banner of the Kingdom of Jerusalem had long been shattered, and after the decisive battle of Hattin, the City opened its gates to Saladin

¹ Gen. x. 19.

² Iliad, vi. 289. Odyss. xv. 415; xvii. 424.

³ Josh. xix. 28. Judges, i. 31.

⁴ Matt. xv. 21. Mark, vii. 24.

⁵ Acts, xxvii. 3.

(A.D. 1187). It now underwent the usual unhappy casualties of the seat of war. It was reconquered by the Christians only to be again lost to the Moslem, and possessed by the Moslem only to be again assaulted by the Knights who still wandered over the sacred soil. Yet, by a singular exception to the emporiums of the East, a remnant of population clung to its ruins, until it resumed the shape of a City again. At length, in the seventeenth century, it rose into sudden distinction, under the famous Emir of the Druses, Fakhr-ed-Din. The Emir adorned it with stately public buildings, his policy attracted merchants from Europe, and his power protected the industry and intelligence of the people. After his ruin, its commerce was chiefly with France. It exported cotton and silk, and was the chief mart of the rich silk manufactures of Damascus.¹ But Djezzar Pasha drove out the French, and the trade declining once more, was carried on by the natives alone. Beyrout has since become the port of Damascus, and unless some new change of masters shall change its fortunes, Sidon is likely to perish by natural decay.

¹ Volney, *Voyage en Syrie*, ii. 192.

SIDON, FROM THE NORTH.

THE site of the City was admirably chosen at once for commerce, strength, and beauty. Standing on a bold projection of the land, which sufficiently separated it from the level country of the interior, and which was probably fortified, it was safe from casual insult, while it enjoyed the fertility of plains even now remarkable for their richness. The approach to Sidon is through plantations of mulberry-trees, cultivated for the food of the silkworm, and through groves and gardens of the vine, the pomegranate, the orange, and the fig-tree; those are in such abundance and excellence as to have nearly superseded the olive, that favourite production of Syria.

The lover of nature in the East is continually liable to impediments arising from the absurdity of the people. The Artist and his party were placed under a guard, in a species of quarantine; but his admiration of the scene induced him to encounter all difficulties, and transfer the landscape to his portfolio. Sidon struck him as superior to the generality of the coast towns; the houses solid and spacious, and the people well dressed. But the antiquities were few, and apparently limited to some granite columns lying in the road, and vestiges of tessellated pavements.¹

The small building in the foreground is called the Tomb of Zebulon, and is held in great veneration alike by Moslems and Christians.

¹ Roberts's Journal.



Engraved by J. H. Sturt from a drawing by J. H. Sturt

SILCHESTER, FROM THE N. E. P. 11



Painted by Robert Seymour, R.S.A.

London Published Dec. 1st 1855 by Day & Son, 49, Strand, at the entrance to the Strand

SIDON LOOKING TOWARDS AB-BANOUJ

GENERAL VIEW OF SIDON, LOOKING TOWARDS LEBANON.

THE view of Sidon and the hills from this point is of a very commanding character, and may give some conception of the "Queen City," in the days of her original opulence and beauty. But the buildings to which Sidon owes its chief present distinction, the Serail, the Khan, and other stately structures, were the work of an extraordinary individual, so late as the seventeenth century.

The defeat of the Druses by Amurath III. (A.D. 1588) had changed a nation of free, but rival tribes, into a dependent government. Fakhr-ed-din, a Druse, was the chief appointed by the Sultan. He commenced his career by a display of activity and courage. The Arabs, taking advantage of the war, had covered the country between the mountains and the shore, with blood and plunder. The new Emir suddenly gathered an army, attacked the invaders, and after a succession of bold encounters, drove them back into the Desert.

His victory had brought him to the sea-shore; and his views enlarged with his fortunes; the soldier became a statesman. Venice was then carrying on the richest commerce of the world. Fakhr-ed-din drove out the Aga of Beyrout; made himself master of the city, and commenced a commerce with the Venetians. Within the next twenty years he had extended his authority over the principal cities of Northern Syria. The Pashas of Damascus and Tripoli vainly complained, fought, and intrigued against him. He beat them both in the field, and bribed higher than either at Constantinople. But at length the jealousy of the Porte was fully roused; a Turkish force was marched into Syria, and the Emir of the Druses felt that he must look beyond the barren resources of his principality, or perish in a conflict with a power which still made Christendom tremble.

Fakhr-ed-din now formed the bold resolution of enlisting his European allies in his cause; and from Beyrout he put to sea for Italy. The court of the Medici was then in its splendour; he sailed to Florence, and was received with the pompous hospitality of the Italians, augmented at once by the gallantry of his achievements, and the mystery of his origin. It had long been a national dream, that a remnant of the Crusaders had formed a sovereignty among the mountains; and the daring valour and old independence of the Druses were regarded as proofs of their descent from that noble band. The Emir also either found or feigned a chivalric connexion with the House of Lorraine, and the priesthood and poets of Italy were soon enthusiastic in the cause of a prince who had come to restore romance and religion among the forests and valleys of Lebanon.

Fakhr-ed-din returned, after an absence of nine years. But Florence had been to him what Capua was to the Carthaginian. The hardy mountaineer returned the Italian voluptuary. He built gilded palaces and marble baths, planted European gardens, and even adorned his pavilions with pictures, the abomination of the Koran. He rashly abandoned his stronghold in the hills, and led a life of luxury among the shades and breezes of the shore.

But his evil day was at hand; his indignant subjects deserted him; his sovereign Amurath IV., resolved on his extinction; and the Pasha of Damascus marching a powerful

army against the Emir's troops, after two defeats, gained a third bloody battle, in which Fakhr-ed-din saw his gallant son Ali fall, and himself undone. Still his spirit was unbroken; he took refuge in one of his mountain fortresses; and though now deprived of all allies, and advanced in age, he made a daring defence, and after a year of heroism, saw the enemy retire in exhaustion from the walls. But intrigue accomplished what could not be done by arms. He was seized by a band of conspirators, and betrayed to the Sultan. The captive was received at Constantinople with honour, but his fate was already sealed in the Divan; he was thrown into a dungeon, and after a brief period of confinement, strangled, at the age of seventy (A.D. 1633).¹

¹ Sandys's Travels. D'Arvieux, i.

THE CITADEL OF SIDON.

ON the south of Sidon, and on a height commanding the City, stands the large square tower now designated as the Citadel, though formerly perhaps no more than a blockhouse, or advanced post of the general fortifications. It, however, boasts a romantic antiquity, being supposed to belong to the age of the Crusades, if not to have been actually built by Louis IX. (A.D. 1258).¹

On a coast where good harbours are so rare, and where the winds from both the sea and the mountains blow with such violence, the harbour of Sidon early attracted a memorable commerce; and its command, even in later periods, was obviously a matter of importance. It thus exercised the rude engineering of the Crusaders, who built another Castle on a rock in the sea, connected with the shore on the north by a causeway of nine arches. But, as the harbour also exposed the City to hazard from the Turkish fleets, the still ruder science of the celebrated Fakhr-ed-Din found no other expedient for its protection, than partly filling up the inner harbour with the fragments of ancient pillars, so that boats alone can enter it. Large vessels lie outside the entrance, on the north of a ledge of rocks, where they find sufficient protection from W.S.W. winds, but lie open to those from the north.

The Artist strikingly observes: "From a little farm-house, with a garden of olives and mulberries, we had our first view of Sidon. It is one of the finest that I have yet seen in this country. This once noble City, jutting out upon its promontory into the clear, blue sea, and connected with its ancient Citadel by a bridge and causeway; with the snow-clad peaks of Lebanon in the distance, reflected in the Mediterranean in all the glories of a Syrian sunset, formed a superb spectacle."²

¹ Nau. p. 585. Pococke, ii. 87. Turner's Tour, 87, quoted by Robinson, Biblical Researches, iii. 418.

² Roberts's Journal.



PLATE I

THE GREAT TEMPLE

AT THE PORT OF



Engraving. Published Decr 1st 1838, by Day & Son, Water Street, London, in the Fourth

BALBEK. GENERAL VIEW.

BAALBEC.

THE plain between the Libanus and Antilibanus is divided into the Bekaa, and the territory of Baalbec.¹ But little is known of the ancient history of this once beautiful City. Probably owing its wealth, if not its origin, to the traffic which was carried on between Tyre and Palmyra; it was, like them, an early seat of idolatry and corruption.² But its Temple, the source of its existing fame, was due to Rome. The importance of the City as a military position had attracted the eye of the Imperial Government, and in the reign of Augustus it was made a fortress; 149 years after, Antoninus Pius built the present Temple, on the site of a former one. In the reign of Constantine, the fabric shared the general fate of the heathen shrines, and was first abandoned, and then consecrated as a Christian Church. The Saracen invasion at length threw it into the hands of Moslem. In the fluctuations of their fortune, it was again turned into a fortress. The frequent earthquakes of Syria added their share of devastation; and the chief matter of surprise is, that, exposed to so many agents of ruin, any portion of this magnificent fabric should survive, to excite the curiosity, or delight the taste of Europe, at the end of seventeen centuries.³

There have been frequent descriptions of the Temple, but the limits to which we are necessarily confined and the changes which are constantly occurring in the buildings, from earthquakes, and the barbarism of the Arabs, induce us to prefer the brief, yet expressive and graphic, notice by the Artist himself.

“Leaving Zahley, and continuing our course along the base of Libanus, we struck into the plain, and bearing N.E., for about two hours, we came in sight of Baalbec.

“Next day though the rain continued to fall without intermission, and though I was seized with fever; such was my delight and wonder at the stateliness of the Temple, that I could not resist visiting and examining every portion of it, until I became totally exhausted, and was confined to my bed for some time.

“I feel that, it must be difficult to convey, even with the pencil, any idea of the magnificence of this ruin, the beauty of its form, the exquisite richness of its ornament, or the vast magnitude of its dimensions. The whole is contained within an irregular oblong enclosure, which has once been obviously used as a place of defence; a comparatively small portion of it being occupied by the Temple. The Portico, which, with two of the sides, has been thrown down, originally contained eight pillars in front and fourteen on each side, each pillar being six feet three inches in diameter, and thus

¹ Burckhardt, Travels, 35. Bekaa, in Hebrew, signifies a mulberry-tree; which abounds in this place. This, with the common Syrian prefix, Baal, might have made the name of the City. But Pococke regards it as a corruption of Baalbeit (or Beth), the House of Baal.

² Macrob.

³ Baalbec, like all the principal relics of Asiatic antiquity, had remained almost unknown, until the commencement of the last century. The existence of our mercantile factories on the Syrian coast then directed a considerable degree of intelligence and interest to the Cities of the interior; and Baalbec and Palmyra began to be visited by European travellers. Maudrell, Pococke, Volney, Burckhardt, Irby and Mangles, Richardson, Lamartine, and other accomplished investigators, have given striking details of the architecture of Baalbec. But the folio of Dawkins and Wood, containing designs and descriptions of the most elaborate order, remains still the standard volume.

reaching, base and capital included, a height of seventy feet. The whole was evidently constructed without mortar, but the joints of the pillars have been fixed by cramps of bronze.

“The grand doorway is of immense size, formed of vast stones, and sculptured with the richest decoration. From the marks of fastenings, the entrance was probably closed with a curtain or veil as in the Jewish Temple, and in some of the Spanish churches at this day. The enclosure is divided into three great Courts, in the innermost of which the principal building stands.”¹

An arched avenue, or portal, 150 paces long, formed its approach. The breadth of the Temple itself is 32 yards; the whole length 64, of which, however, 18 are taken up by the Ante-Temple.²

¹ Roberts's Journal.

² Maundrell's Travels.

JENIN.

JENIN is a town situated at the mouth of a valley, opening into the great plain of Esdraclon.¹ It is the chief place of the district embracing the plain, and is the residence of the Governor of the district. Jenin had been supposed to occupy the site of the ancient Jezreel, but this opinion is strongly opposed; and the *Genæa* of Josephus is asserted to be the original town. Its first occurrence in modern history is in the Crusades; but in the greater frequency of journeys to Palestine its name has become familiar, from its lying in the great route from Jerusalem to Nazareth. The town lies in the midst of plantations of fruit-trees, surrounded by fences of the prickly pear. The houses are of stone, and tolerably well built; the number of inhabitants probably two thousand.

The site of Jezreel is a matter of interest, from its connexion with the Jewish history, peculiarly in the reign of Ahab.² It was here that the murder of Naboth was perpetrated, which brought down a Divine malediction on Ahab, Jezebel, and their dynasty.³ It is strongly argued, that the true position is that of Zerin, a small village standing on the brow of a deep valley, running down E.S.E. along the northern wall of the mountains of Gilboa. Zerin itself lies comparatively high, and commands a wide and noble view; to the East extending to the mountains of Ajilun, beyond the Jordan, and to the West including the whole great Plain, to the long ridge of Carmel. It is a most magnificent site for a city. The conclusion thus drawn from locality, and from the historians of the Crusades, is, that here had once been the city, and is the Plain of the ancient Jezreel.

¹ The elevation of Jenin, and of the plain adjacent, is 515 Paris feet. Schubert, *Reise*. iii. 162.

² 1 Kings, xviii. 45, &c.

³ 2 Kings, ix. 14; x. 1, &c.



Tenin, Arabia, Dec. 17 1846. by J. G. Sturt. Engr. by W. H. Sturt.

TENIN, ARABIA. TENIN, ARABIA.



REMAINS OF THE WESTERN PORTICO, BAALBEC.

THIS View, from its being simply a lateral elevation of the external wall of the Adytum, with the remains of the Portico, partly prostrate and partly standing, perhaps conveys a more true representation than some of the others, where the perspective becomes more abrupt; at the same time it is necessary to mention that the columns seem *stunted*, an effect produced by their being built up to the height of about six feet in a wall, when the whole structure had been turned into a place of defence. "The enormous size of the marble blocks of which the columns are composed is distinctly shown here, even from the efforts which have been made for their overthrow; most of them being of two blocks, and none more than three. Between the remaining shafts and the wall is seen a portion of the Soffit, which connected the colonnade with the external wall. The intricate pattern and rich sculpture of this portion cannot be looked on without the highest admiration at the fancy and skill of Roman workmanship. There is something also that exhibits remarkable contrivance, in the fine polish of the joints of those pillars, while their exterior is left in the rough; the inner faces of the blocks being wrought so fine, that they could require no cement; the edge of a pen-knife can scarcely be forced between them. No cement has been used, but they have been fixed together by square metal cramps, of great size; an ancient means of preservation, which, though probably effectual against time, and even against earthquakes, has, unfortunately, tempted the barbarian masters of the country to destroy them, for the value of the metal. This mode of fixing the chief portions of the edifice seems to have been extensively employed. The sockets are still visible, in which were placed the bars for the support of the Pediment and Frieze. Had those been left in their places, the earthquakes would have probably spared a large proportion of its beauty; they might have shaken the building, but they might have failed to destroy."¹

The material of which the Temple is constructed is a compact limestone, resembling marble. In its original state, it must have been most imposing; around it was a row of beautiful Corinthian columns, forty-five feet high, nineteen feet in circumference, and eight or nine feet apart, and at the same distance from the wall; the whole surmounted by a noble cornice seven feet high, with the interval to the wall covered by a carved ceiling of remarkable delicacy. Of the columns, there were originally fourteen on a side, sixteen in front, and eight in the rear, counting the corner ones of both numbers. Of those, nine still remain on the north side, with the ceiling, four on the south, and six on the west. Some of the columns have slipped from their pedestals, and recline unbroken against the wall of the Temple; the remainder have fallen over into the area below.

A late traveller thus touchingly conveys his impressions of this noble and solemn scene:—"The sun was fast sinking behind Lebanon, and the shadows of the mountain were gradually encroaching on the silent and desert plain, when a sort of consciousness of

¹ Roberts's Journal.

danger bade me return into the enclosure. At that moment a beautiful moon was just appearing over the hills to the eastward. As I entered the Grand Court, a general silence prevailed throughout; even the shepherd's pipe, which, but a few moments before had caught my ear in the plain, had now ceased to be heard. I directed my steps to the more perfect Temple, standing in the area below, but the masses of prostrate columns and fractured marbles seemed to interdict an approach." At length, after repeated falls, and disturbing a whole host of wild pigeons, he reached the interior. "One half of the building, which is roofless, lay in gloomy shadow, while the moonlight rested softly on the upper story of the remainder, and gave a fanciful embellishment to its elaborate sculptures. Viewed by day, these beautiful structures, though replete with interest and delight, carry with them a mingled feeling of humiliation at the transitory greatness of all human conceptions, and regret that such proud relics of genius should be in the hands of a people incapable of appreciating their merits; and consequently heedless of their complete destruction. While by the uncertain light which reigns at this hour, the greater part of the deficiencies are supplied by fancy, and the mind is irresistibly carried back to the period of their perfect state."¹

¹ Robinson's Travels, ii. 104.

BAALBEC, LOOKING TOWARDS LEBANON.

This is the most entire portion of the buildings, but is placed in a much lower horizontal plane than the Great Temple; though, on the south side, a subasement has been raised considerably from the ground. The view exhibits a portion of the Eastern Portico, and also gives some conception of the strength of the columns; in the instance of one which, though fallen against the wall, and breaking it in by its weight, has yet remained solid in its joints, in consequence of their being fastened by iron pins. Some of those pins were evidently a foot long, and a foot in diameter.

"When we compare," says Wood, "the ruins of Baalbec with those of many ancient cities which we visited in Italy, Greece, Egypt, and in other parts of Asia, we cannot help thinking these the remains of the boldest plan we ever saw attempted in architecture. Is it not strange then, that the age and undertaker of works, in which stability and duration have been so remarkably consulted, should be a matter of such obscurity?"¹

The inhabitants of the country, Mussulmans, Jews, Christians, all confidently believe that Solomon built both Palmyra and Baalbec. But, that the City had both its name and worship from Heliopolis (the City of the Sun) in Egypt, we have classical authority. "In the City called Heliopolis, the Assyrians (Syrians) worship the Sun with great pomp, under the name of Heliopolitan Jove, and the statue of the god was brought from Egypt." The Temple in its early state, was renowned for divination, the express province of Apollo.

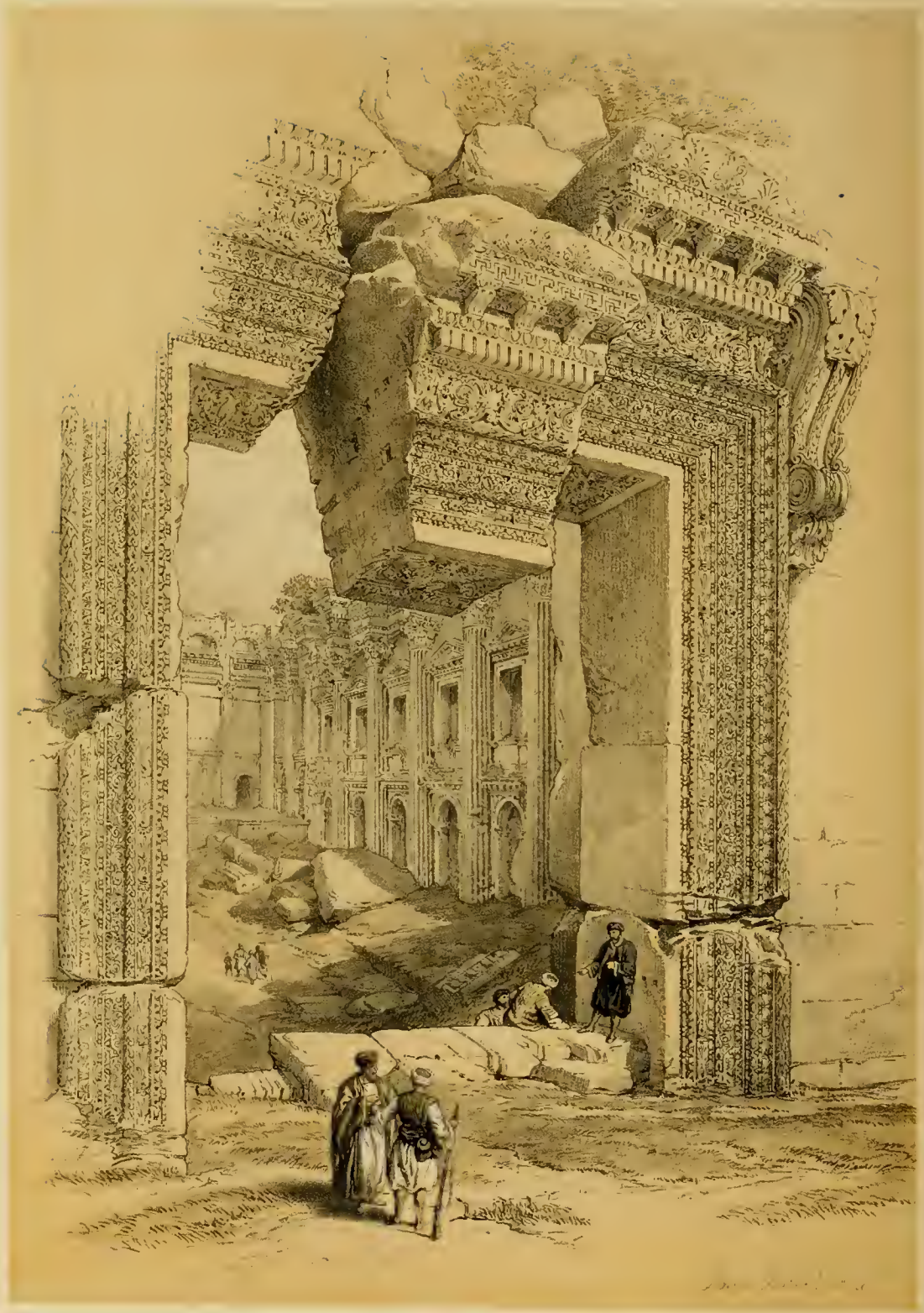
¹ Wood and Dawkins, p. 6. Macrob. Saturnalia, lib. 1.

² Wood and Dawkins, p. 9.



London, Published Dec^r 15th 1855, by Day & Son, Gate Street, near St. Dunstons Inn Fields

BAALBEC, LOOKING TOWARDS LEEBANON



THE DOORWAY, BAALBEC.

ON a subject of this order, no description can be so valuable as that of the individual who has surveyed it at once with the intelligent curiosity of a traveller, and the accurate eye of an Artist.

“This is, perhaps, the most elaborate work, as well as the most exquisite in its detail, of anything of its kind in the world. The pencil can convey but a faint idea of its beauty. One scroll alone, of acanthus leaves, with groups of children and panthers intertwined, might form a work of itself. Even independently of the beauty of the sculpture, and its excellent preservation, we are lost in wonder at the size of the stones, and at the nature of the machinery by which such masses were raised. Earthquakes have shaken this extraordinary remnant; but from the magnitude of the blocks which form the lintel, the central one, being wedge-shaped, has slipped only so far as to break away a portion of the blocks on either side, and thus remain suspended.

“But its effect is injured by a wall which crosses the Eastern Portico, and within a few feet of the doorway, so that the spectator is forced to look at it almost directly upwards. An eagle, with expanded wings, hovers in the centre of the lintel, bearing festoons of fruit and flowers. The fair proportions of this extraordinary work are injured below still more than above, by being buried ten or twelve feet in the ground, so that it necessarily looks stunted.” Yet the whole performance, shattered, shortened, and hidden as it is, excites the highest admiration that can be given to a work of genius and beauty.¹

The Artist proposes the question, whether the Eagle may not be rather the Egyptian emblem of sanctity than the Roman of empire, from the similitude of its position to that of the “Sacred Vulture,” invariably placed on the lintels of the Egyptian temples. In this idea he nearly coincides with M. Volney, who remarks that the tuft upon its head proves that it is not the Roman Eagle. The same bird, too, is found on the Temple of Palmyra, and is, therefore, an Oriental Eagle, consecrated to the Sun, which was the divinity of both temples.

On the northern side of the portal is sculptured a winged form, hovering over head, and extending its wings two-thirds of the breadth of the gate; and on each side of the central Eagle is also sculptured a youth, or Genius, on the wing. The Eagle carries in its pounces a caduceus, and in its beak the strings coming from the end of the two festoons, whose other ends are supported by the two youths, or Genii.²

The breadth of this incomparable entrance is twenty-two feet; the height can be ascertained only when its bases shall be cleared from the accumulation of ruins and earth. The measure of the Temple within is forty yards long by twenty broad. Round the interior are two rows of pilasters. Between the pilasters are niches, which seem to have

¹ Roberts's Journal.

² Pococke conceives them to be Zephyrs, or emblems of the Atmosphere, as the Eagle was of the Sun.

been designed for the reception of statues. There are eight pilasters in a row, and seven niches, exclusive of those of the Adytum.

About eight yards from the upper end of the Temple, stood, until recently, two fine channelled pillars, which seem to have formed a partition, and to have supported a canopy over the head of the great Idol, whose place was probably in a large niche at the end. On those portions of the partition which remain are carvings in relievo of Neptune, tritons, fishes, sea-gods, Arion and his Dolphin, and other marine figures. The covering of the whole fabric is broken down. "But this I must say" (it is Maundrell, one of the most exact of travellers, who speaks), "that it strikes the mind with an air of grandeur beyond anything that I ever saw before, and is an eminent proof of the magnificence of the ancient architecture. About fifty yards distance from the Temple is a row of Corinthian pillars, very great and lofty, with a most stately architrave and lintel at top. This speaks itself to have been part of some very august pile."

THE CIRCULAR TEMPLE, BAALBEC.

ABOUT a hundred and fifty yards S.E. of the Great Temple stands a detached Temple, which must have been one of the most beautiful of those fine buildings in its early day. The entablature and cornice are supported by six columns on projecting bases, like the radii of a circle, forming a grand stylobate, with two columns on each side of the door. A broad flight of steps led to the entrance. The stylobate curves inwards between every two columns, thus forming a graceful corridor. It seems to have been crowned with a cupola, and to have been about twenty-three feet high from the ground. The study of ornament in all these fabrics is remarkable; wherever a wreath, a bust, or a statue, could be introduced, it has been placed there. In every interval between the columns, niches have been formed, evidently for statues, for the pedestals remain. The contrast of this Temple, in its diminutive size and delicate beauty, with the colossal piles in its neighbourhood, must have been peculiar and striking.¹

The interior consisted of two stories, the upper surrounded with Corinthian pillars, the lower with Ionic; and in the time of Maundrell, it appears to have been used as a Church. An exact architectural description of the fabric is given in the folio of Wood and Dawkins, Plates XLII. &c.² Dismantled as it is, the eye is instantly captivated by its style. But, a few years will probably level it to the ground. The wild inhabitants have but little value for ruins, beyond their iron and limestone. Earthquakes are continually shaking the soil, and the only hope of saving the last honours of Syria is by rescuing and reviving them in England.

¹ G. Robinson's Travels, ii. 100.

² Wood and Dawkins—Baalbec, p. 27, Plates xlii. &c.



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THE CIRCULAR TEMPLE, BAALBEK



Temple of Concordia, Agrigento, Sicily. (See page 100.)

PLATE I. THE TEMPLE OF CONCORDIA, AGRIGENTO, SICILY.

PORTION OF THE EASTERN PORTICO, BAALBEC.

THE Great Temple, with all its connected buildings, stands at the western extremity of the City, and just within the modern walls. A wall of moderate height, and flanked by square towers at intervals, encompasses the remaining portion of the City. The interior is covered with the ruins of private and public buildings.

The chief entrance to the Sacred Enclosure, in its original state, was a grand Portico of the Corinthian order, looking to the East, and approached by a broad and stately flight of stone steps. This entrance is now walled across, and flanked at the extremities by two square towers, evidently a later work, being built up with fragments of cornices and columns. Two Courts lead the way to the Great Temple itself. The first is a Hexagon of 144 feet diameter. From this there was an ascent into a vast Quadrangle of 347 feet in length, by 317 feet in breadth. Both Courts were evidently surrounded with buildings, probably for the dwellings of the priests; but those of the Hexagon are in such a state of dilapidation, as to defy any distinct conjecture. Those of the Quadrangle being in a ruined condition, give evidence of a succession of arcades and covered recesses of various less sizes; probably, Exedrae, or places of lecture for the priesthood and students, similar to those in the public groves of Greece; some of them squares of 43 feet, and some semi-circular, of 30 in diameter. The whole, with its noble columns, cornices, and elaborate sculpture, forming a scene, in its day of early beauty, to which the architectural world has no parallel.

The roofs of those chambers, which were all open to the Court, have fallen in, and have long since been in dust; but the exterior walls, from which they sprang, remain, and in sufficient preservation to give an idea of the immense labour bestowed on their decoration. A row of niches for statues extends the whole length of these walls, which are ornamented with rich mouldings, and divided by pilasters. There are similar niches in the buttresses between. Wild herbs have now sprung up on the summit, and added their green and picturesque luxuriance to the general ruin. A foundation wall is discoverable in the middle of the Quadrangle, but whether of a temple, it is hopeless to ascertain.

Still advancing to the westward, the stranger enters upon a grand Esplanade, a parallelogram of 230 feet by 118. This Court had arches similar to the former along its western and northern sides. On the southern side stood a row of magnificent Corinthian columns, surmounted by a highly sculptured architrave, making the whole height sixty or seventy feet above the epistylia. Of this colonnade six only are now erect; the remainder lie around them. The whole Esplanade being artificially raised above the level of the surrounding country, they form a very conspicuous object among the ruins.

The magnitude of the materials strikes the eye with scarcely inferior effect to the general decoration of those splendid reliques of ancient genius. "I cannot help," says

one of our latest and most intelligent travellers, "making a few observations on one mass of ruins, the imposing grandeur of which peculiarly struck us. I allude to that remnant of a Colonnade, of which there are six columns standing. The beauty and elegance of those pillars are surprising. Their diameter is seven feet, and we estimated their altitude at between fifty and sixty, exclusive of the epistylia, which is twenty feet deep, and composed of immense blocks of stone, in two layers of ten feet each in depth; the whole most elaborately carved in various devices. The space originally included by those pillars was 104 paces long by 50 broad."¹ The magnitude of the stones generally used in these buildings is extraordinary. In the west wall there are three stones which together measure 182 feet, with proportionual depth. The largest which the Artist had ever previously seen were those in the Egyptian Temple of Dendera, 29 feet.² Some of the stones in the walls of Jerusalem were also of great size. But, "these are, perhaps, the most ponderous masses that human skill ever moved into a wall; and here they are raised between twenty and thirty feet from the foundation."³ The largest stone of the three is 62 feet 9 inches long, the two others are about 60 feet each.⁴

¹ Irby and Mangles' Travels.

² Robert's Journal.

³ Richardson's Travels.

⁴ Pococke.

SHRINE OF THE NATIVITY.

THIS chamber, partly an excavation in the limestone, lies directly under the Church built by the mother of Constantine. It is thirty-seven feet long by eleven wide, and though now naked, when compared with the general decoration of the Greek shrines, is floored and walled with marble, and seems to have been once covered with Mosaic, of which some rich specimens still remain.

On the right are three lamps, suspended over the Manger in which our Lord was laid; opposite to this, the altar, covered with a canopy, is said by the Monks to mark the place where the Magi knelt to make their offerings. At the other end of the Grotto, in the semicircular recess, a glory represents the Star which guided the Magi. Round it is the inscription—

"HIC DE VIRGINE MARIA JESUS CHRISTUS NATUS EST."

The manger now in the Grotto is only a substitute; the *original*, according to the Italians, having been removed to Rome by Sixtus V. It is now in the Church of Santa Maria Maggiore, in a small Chapel remarkable for the costliness of its ornaments. Numerous lamps, the gifts of Christian princes, throw light over the darkness of the chamber. Above the spot where the Magi knelt, is a picture exhibiting them in the act of worshipping; one of the wise men is an Ethiopian.



London: Published by W. Agnew & Sons, 15, Abchurch Lane, E.C. 4.

BETHLEHEM.

IN every age of Christianity Bethlehem has held a solemn place in the recollections of mankind. The history of which it witnessed the commencement can have no equal in its grandeur or in its purpose, for it extends to all the generations of the earth, and it proclaims mercy to all. The magnitude of the Gospel is so vast, that all human greatness disappears in its presence; its heights are sublime above all the imaginations of created beings; its depths are profound beyond all their penetration.

To have shared in the progress of this mighty minister of good, to have been visited by its visible presence, to have borne the vestiges of its early wonders, gives a title to the noblest honours which can be demanded by memory, or paid by gratitude. The very caverns and forests which echoed the Divine voice; the hills and waters which witnessed its power over Nature; the very dust of the Divine feet—all are consecrated. We feel that God has been there, and we involuntarily deem that His presence has not altogether departed.

“Behold the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In His days Judah shall be saved, and Israel shall dwell safely: and this is His name whereby He shall be called, THE LORD OUR RIGHTEOUSNESS.”¹

The place of the Nativity was distinctly marked in prophecy. “But thou, Beth-lehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall HE come forth unto me, that is to be ruler in Israel; whose goings forth have been of old, from everlasting.”²

Humanly speaking, nothing could be more improbable than that Bethlehem should be the birth-place of the Son of Mary: for the country of Joseph was in the northern province of Palestine, and it was also expressly prophesied that this northern province should be the chief scene of his existence, and even the very first which was to acknowledge his glory.

“The land of Zebulun and the land of Naphtali, by the way of the sea, beyond Jordan, in Galilee of the nations; the people that walked in darkness have seen a great light; they that dwell in the land of the shadow of death, upon them hath the light shined.”³

Yet the prophecy which assigned the place of Nativity was so distinct, as to fix the unanimous expectation of all the Jewish authorities on Bethlehem. When the Magi came to Jerusalem, perhaps conjecturing that the King was to be born in his own royal city, the “chief priests and scribes of the people,” being gathered together by order of Herod to determine the birth-place, “said unto him, In Bethlehem of Judæa, for thus it is written by the prophet.”⁴ And in Bethlehem he was sought, and found.

¹ Jerem. xxiii. 5, 6.

² Micah, v. 2.

³ Isaiah, ix. 1, 2. Matt. iv. 16.

⁴ Matt. ii. 4, 5.

The village lies about two hours distance from Jerusalem, on the east and north-east slope of a long ridge; a deep valley, Wady Taamirah, being on the south side, which passes to the Dead Sea. The surrounding country, though hilly, is fertile and well cultivated.

In the distance are seen the hills of Moab, and below them is a glimpse of the Dead Sea.¹

In the interval between the Greek Convent and the mountain border of the Dead Sea rises a hill, named the Hill of the Franks, from a legend of the Crusades. The ruins on its slope are Roman, and conjectured to be those of a palace and fortress of Herod the Great.²

¹ Roberts's Journal.

² Biblical Researches, ii. 173.

BETHANY.

BETHANY was the well-known scene of one of the mightiest miracles of our Lord—that Restoration of Lazarus to life, by which he especially proclaimed his power over the grave, in the immediate presence of Jerusalem. The results of this miracle were his kingly reception by the people, and that increased hostility of the Roman and Jewish government, which produced the unspeakable sacrifice of the Crucifixion.

Bethany owes all its present reverence, and even its present name, to this miracle; it being now called El-'Aziriyeh, from El-'Azir (Arab. Lazarus).¹ It is now a poor village, containing about twenty families, living in huts which exhibit evidence of having been formed out of the ruins of ancient buildings. Legends are of course busy. The monks profess to show the actual sites of the houses of Martha and Mary, and Simon the Leper. But the chief object of display is the Sepulchre of Lazarus, seen in the engraving as the small building on the left, with the circular dome.²

The Sepulchre is a deep vault excavated in the limestone rock, in the middle of the village, with a descent to it by twenty-six steps. This spot has been a place of remarkable veneration in very early ages; the "Crypt of Lazarus" being mentioned in A.D. 333, and also by Jerome about seventy years later, as the site of a Church; successive monasteries also having been built over it.³

¹ Biblical Researches, ii. 102.

² Roberts's Journal.

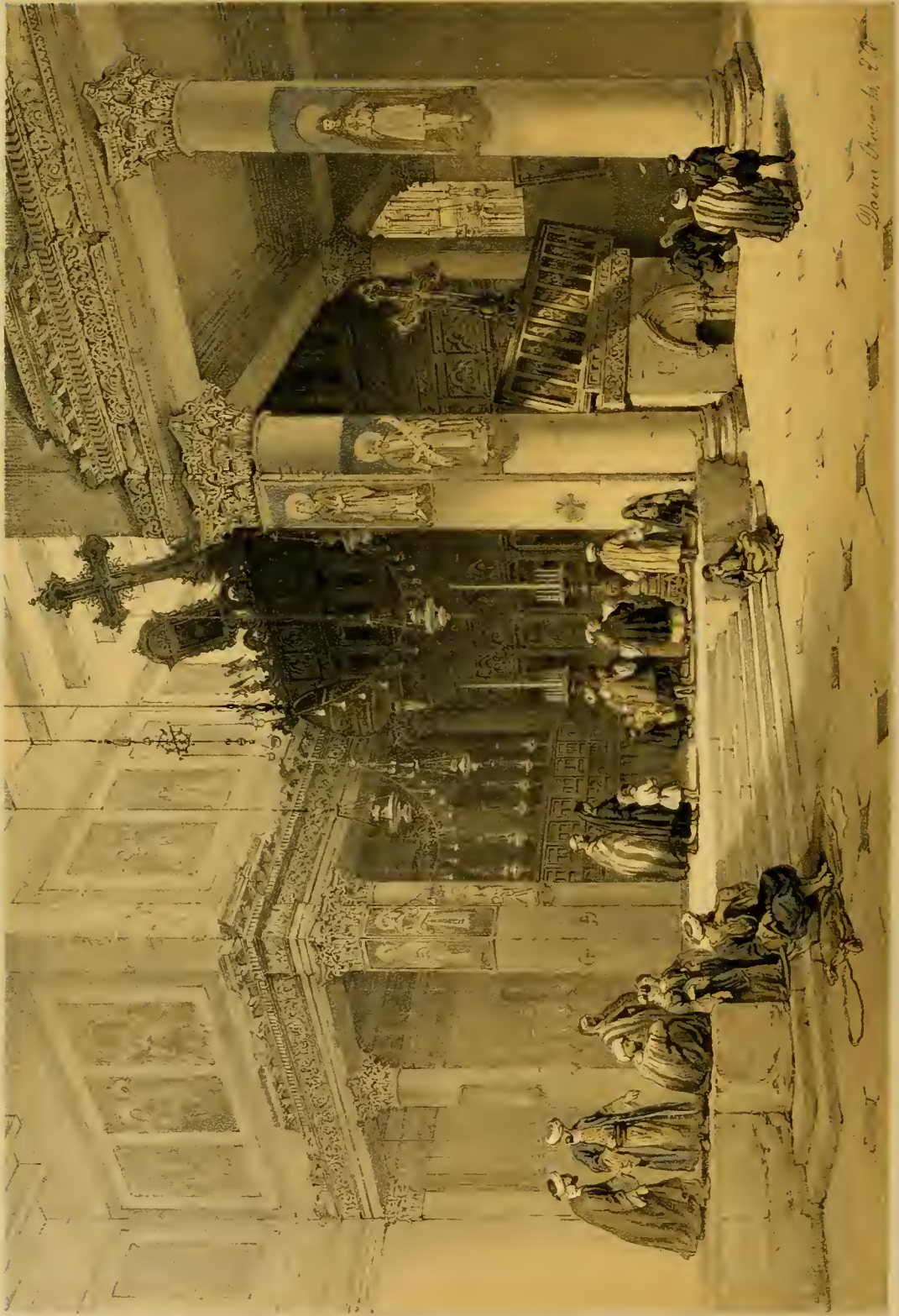
³ Itin. Hieros. 596. Onomasticon, Art. Bethania, quoted by Robinson.



Anna Chace & Co.

Eastern Hillside - (D. 27) 1855 by J. J. & W. C. Street, Lincoln Inn Fields

BETHANY



Queen Victoria & Co.

London, Tabernacle of the Temple, by Day & Son, South Street, Ludgate Hill, Fields

CHANCEL OF THE CHURCH OF ST. HELENA.

THIS once magnificent building was formed on the model of the Roman Basilica, and resembles the Church of St. Paul at Rome. The Nave is divided into aisles by forty pillars of yellow marble, of the Corinthian order. Above those pillars extends a series of scriptural subjects in Mosaic, of an elaborate kind, but now much dilapidated. A temporary screen divides the Nave from the Chancel and Transepts. An antique and gorgeous screen separates the people from the Altar. This view was taken when the priests and pilgrims were waiting for the "Holy Fire" to be brought from Jerusalem.

The Latin and Armenian Chapels are in the two transepts. A door under the platform on which the people stand opens upon a flight of steps leading to the Grotto of the Nativity. The principal entrance of this noble pile was once wide and lofty, but the doorway has been repeatedly filled up with brickwork, until it has become so low, that, to enter, the head must be stooped nearly to the knees; a sufficient evidence of the alarms under which the worship has from time to time been carried on, and of the general perils and vexations which beset the Christians in former periods of the power of Islamism.

The original magnificence of this building may be estimated from the costliness of its columns, each shaft being a single piece two feet and a half in diameter, and the columns eighteen feet in height, including the capital. The distance of the intercolumniations is seven feet; that of the rows, thirty. But the roof which they were to support was either partially destroyed, or never completed, for the only roof now is a wooden one; a humiliation which the monks, with their usual ingenuity, palliate by affirming that it is of the cedar of Lebanon. They apologise for the want of size in their lamps, by saying that the larger are brought only on great occasions from Jerusalem where they are deposited, from fear of their being stolen by the Greeks.¹ The Turkish domination will now probably become more humanised; but it has hitherto been exercised over these institutions with the usual corruption and severity of Islamism; the old privileges of the Convent were regularly sold to the highest bidder, and the Greeks, being the most opulent, have made themselves masters of the largest share.

The whole site of the Greek convent is regarded with peculiar reverence by the pilgrims, and relics are exhibited, which meet with a constant sale. As this village was the probable scene of the "Massacre of the Innocents" by Herod, some of the relics are referred to that event. A withered hand is shown as belonging to one of the infants; and an Altar stands over a pit, into which tradition says that their bodies were thrown. A rude picture hung above the Altar gives a startling delineation of the various

¹ Roberts's Journal. G. Robinson, i. 151.

agonies of the children, and the terror and despair of their parents. Other memorials point out the traditional scenes of the history of the Nativity. Joseph has an Altar in one of the excavations, and a second Altar designates the spot where he sat, meditating, during the birth of our Lord.

But, passing by those legends: the whole scene is full of high recollections to the Christian.—Here was the place of unquestioned miracle, the display of indescribable mercy; the beginning of a period which shall finish only in Glory and Eternity.

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